Nirvana Now or Never

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Nirvana Now or Never

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Swami Anand Peter. Anand means bliss. Peter literally means a rock, but symbolically it means eternity.

The rock represents the unchanging element. Ordinarily everything is changing, constantly -- even rocks are changing. So it is only a metaphor, but it has great significance.

Man can live either in time or in eternity. Both alternatives are open because there is nothing like destiny, nothing like fate. Man is freedom: he comes without a fate. The future is open, always open; it is not determined when you are born -- each act determines it. In each act is your choice, and each step you can change the very direction of your life.

Millions of people live in time, for the simple reason that they are born in a crowd which knows nothing of eternity. Their parents have lived in time, their teachers have lived in time, their leaders have lived in time, the whole

society around them lives in time, between birth and death; hence every child starts imitating. That's the way the child learns, but that's also how he becomes conditioned.

It is rare phenomenon to get out of the rut of time, only a few people have managed up to now. Not even all the names which are thought to have escaped, not all the so-called saints and mahatmas and sages, not more than one per cent of your so-called saints, have been able to escape from the prison of time. Although it creates much misery its walls are very invisible; hence there is a desire and longing to get ride of the misery, but you need great intelligence to see that the misery is bound to be there if you choose time as your lifestyle. Time means change -- and when everything is changing you cannot cling to anything, you don't have any support, no security. There is no earth underneath your feet, you are on shifting sands; hence one feels afraid, worried, anxious, and all this becomes the root cause of one's misery, despair, hopelessness.

But there is a way, and the way is not to fight with misery, the way is to get out of the wheel of time. In a way it is very simple, but sometimes the simplest thing, the very obvious thing, is missed because it is too obvious and our eyes are searching for something great, something far away -- and it is very close by!

Everybody has been told that time consists of three tenses -- past, present and future -- and that is absolutely wrong; time consists only of past and future. The present is a penetration of eternity, the present does not belong to time; it is transcendental. To live in the present is to get out of time, to be herenow, totally herenow, is to be out of the wheel. And the miracle is that the moment you are out of time you are out of misery. Misery is a by-product of time and bliss is a by-product of eternity, of timelessness.

And one can decide to move into eternity any moment, because it is always there. In fact the past is never there but we cling to it, the future is never there, but we cling to it; we cling to non-entities. And because both our hands are clinging to non-entities we miss exactly what is in the middle of both: the present, the real, the existential. And both our hands are full: one hand is full of the past, the other is full of the future. A part of our being is full of memories, another part is full of fantasies, dreams, projections; and between these two is the very subtle and delicate moment. It is just like a rose flower -- crushed, missed. Meditation simply means not to miss it, to get in tune with it.

Slowly, slowly empty your hands of the past and the future so you can be full of the now -- and that is transformation. It brings immense bliss, infinite bliss. It opens the doors of the divine.

Sw Anand Erhard , Anand means bliss. Erhard means noble.

Misery always makes a person mean. A miserable person cannot be noble -- that is impossible. He has nothing to be noble for, he has nothing to share. Misery maketh man mean.

He is just a black hole. He sucks people. Even his presence is enough to make people sick.

The miserable person goes on creating around himself a dark aura of misery, and because he is miserable he cannot forgive the world. There is no question of being grateful to existence; he cannot even forgive it. And I can understand. Why he forgive it? He is just a victim of unknown forces, he has been thrown into existence without his consent. Nobody has ever asked him. One day suddenly he finds himself here, surrounded by misery -- not only on the outside but on the inside too. He goes on living because he cannot gather enough courage to destroy himself, but he fantasizes destroying himself.

The miserable person also lacks courage. The reason is very clear: the miserable lacks courage because he hopes "Tomorrow, things may be different -- don't risk everything, wait for tomorrow! Who knows? Things may change, life may become beautiful"; hence he cannot risk, he cannot gamble. Only a blissful person can risk and gamble because he knows "What more can there be tomorrow?" He knows it cannot be improved upon, so there is no fear in risking it.

The miserable person cannot gather courage so he lives but his life is just flat, dull, dead. He cannot love, he cannot sing, he cannot dance; at the most he can only pretend. Even his pretensions cannot be very deep. Anybody who has a little bit of intelligence can see behind the mask. It is very easy to see tears behind people's smiles; they are smiling just to hide their tears -- there is no other reason. They are afraid if they don't smile they may start crying.

But up to now all the so-called religions have been praising poverty and misery. They have been calling the poor, the children of good, they been saying that the people who are exploited, oppressed will be rewarded greatly in heaven. This was just opium to keep them subdued, to make their lives a little more comfortable, a little more cosy. The so-called religions have been giving consolations to people, not revolutions.

That is not my function at all. I don't console anybody, in fact I do just the opposite: I tale away all your consolations, because your consolations are taken away and you are shown where you really are, there is no possibility of your ever becoming blissful.

Bliss is possible, but the misery has to be understood, not avoided, not escaped from, not rationalised away, not put into beautiful words, not hidden behind esoteric jargon. It has to be seen in its utter nudity. It hurts in the beginning, but only in the beginning. It is bitter; but once you see the point that if you really want to get rid of it, you have to understand the roots of it, the causes of it -- why you have chosen it, why you have become miserable... And once you see exactly the reasons of your misery it starts disappearing. It is almost like magic, you need not do anything to make disappear, you have just to see clearly. Your perception has to be absolutely clean, innocent, direct and penetrating.

When you have seen misery to its very core, suddenly you are out of it: the very seeing is freedom. And then bliss arises -- it is your nature. Misery is imposed from then outside, it is something learned; bliss is not learned, it is an explosion. It is finding your own inner sources of life, love, light.

When there is bliss there is dance, there is celebration -- and that dance makes one noble. And when you are so full naturally tend to share, for no

purpose at all -- just for the sheer joy of sharing. when you have too much you want to give it. In fact one has to give it, otherwise it becomes a burden. When the flower is full of fragrance the fragrance has to be released to the winds. It is not a loss to the flower; it is a fulfillment.

Nobility has nothing to do with character; it has something to do with blissfulness. Nobility has nothing at all to do with birth -- because even kings are miserable, more miserable than anybody else. They are rich beggars, that's all, having beautiful facades, but behind the facades are all kinds of uglinesses.

Bliss is the only quality out of which nobility arises. Nobleness simply means the joy of giving, the joy of sharing, without even making the other feel obliged -- that is nobleness. You give and you also thank the person who has accepted your gift -- that is nobility. You thank him because he could have rejected it. He has been really good to you in that he accepted your gift, in that he heard your song, in that he paid a little attention to you, in that he received your love with welcome; in that when you had so much to give he has not closed, he was open, available. He danced with you, he laughed with you -- you are obliged!

When this process is triggered in one's being one starts feeling obliged to the whole existence: to the trees and to the rivers and to the mountains and to the stars. To me this is religion -- not going to the church or to a temple or to a mosque, not reading the Bible or Koran or Gita, not worshipping Krishna, Buddha, Mahavira, but getting into a deep , loving relationship with existence, offering oneself totally to existence. That is the only prayer I know of, and that's what nobility is all about.

Swami Anand Neil: Anand means bliss. Neil means a chief.

Life ordinarily is very competitive: everything on the outside has to be struggled for. You have to fight tooth and nail only then can you reach the top, then you become a chief. It is ugly. So all chiefs are really nothing but mischiefs! (laughter)

But the inner world has a totally different quality. There is no competition because you are alone; there is nobody else to compete with, there is no struggle. Everything happens very easily, in a relaxed manner. And bliss represents all the inner qualities.

Love is love only because it is part of bliss. If love were not part of bliss nobody would ever hanker for it. Love is not loved; it is the bliss in love that is loved. Who would care about freedom if bliss were not in it? Because freedom and bliss go together, they are inseparable, that`s why freedom is desired. Who would even search for god? Who would care? For what? If bliss were not in the very experience, in the very search, in the very encounter with the divine. So bliss represents the whole spectrum of all inner qualities.

And one can become an emperor without any fight with anyone, without taking away anything from anybody, without interfering in anybody`s territory. If you want more money then somebody will have less. But if you want bliss, nobody will have less; in fact, on the contrary: if there is a blissful person the possibility for every human being to be blissful increases. The very presence of a blissful person raises the whole level of consciousness in

existence.

A single buddha becomes a tremendous step in evolution. It is not only his own consciousness that reaches a higher peak, with him the whole humanity, knowingly, unknowingly, goes ahead. The moment a person becomes blissful he loses his ego, he is no more separate. His being is not his any more, it becomes part of the whole. It spreads all over existence.

When a man like Buddha or Jesus disappears from the body then he is everywhere, then the whole space is his home and his presence everywhere certainly affects the very quality of life in existence.

Think in terms of the inner kingdom and there it is good to be a chief, to be a king, or be an emperor, to be the first.

Jesus says "Blessed are the meek for theirs is the kingdom of god". He is talking about the outside world to make you aware that it is better to be meek, to be humble, to be the last rather than to be the first. But that is only half of the story: the other half has to be remembered. The other half is: Blessed are the blissful, blessed are the kings of the inner world, blessed are those who are the first in their subjectivity, who have reached to the highest peak, because theirs is the kingdom of god."

On the outside it is good to be the last, but it is not good to be the last in the inner world. To be the last in the world and to be the first in your being are perfectly in tune with each other -- two sides of the same coin. In fact those who have no inner integrity, those who are really suffering from some inferiority complex want to be powerful in the world through money, through prestige, through respectability, through politics. These people are all suffering from an inferiority complex. The whole of politics is rooted in an inferiority complex. In that way Jesus is perfectly right: "Blessed are those who are meek" -- because they are not suffering from inferiority complex (laughter). Jesus did not say that (laughter) because he knew nothing about the inferiority complex -- but I can say it, and I can say on his behalf!

In the inner world just the opposite is true: be blissful and you are an emperor, be blissful and everything else that you have ever desired follows like a shadow to your blissfulness.

Blissfulness is the very key that unlocks the door to the kingdom of the beyond.

Ma Anand Saroja. Anand means bliss. Saroja means a lotus flower.

The lotus flower is the most beautiful flower in the East; hence we have chosen it as the ultimate expression of the unfolding of human consciousness. Human consciousness when in blossom is as vast as the whole universe, not a bit less -- maybe a little more but never a bit less.

Human consciousness closed is like a seed; open, it is like a lotus flower. We have called the inner lotus, a one-thousand petalled lotus; one thousand in the East represents infinity.

When consciousness really comes to its total flowering then stars are within you, then the whole sky is within you, then you are no more confined in the body, in the mind, in the thoughts, in the feelings, in the moods -- you are not confined at all. And since the ancient-most days this freedom has been the

goal of all true seekers. Of course there have been very few true seekers, because to be a true seeker a certain quality is needed which is missing -- missing because we are not trained for it. We are trained for the marketplace, we are trained to be businessmen, we are trained to be calculative, to be cautious, or be always suspicious, doubtful, because that's how the marketplace functions. But there is a beyond too: beyond arithmetic, beyond calculations, beyond the way the marketplace functions.

It is not logical, it is closer to love. It is not mathematical, it is closer to music. It needs the heart of a gambler, only then can one open up, because to open up is dangerous; you become vulnerable. The coward cannot open up: he remains closed, he remains always hiding. He is always armoured, he has created a certain armour around himself -- very subtle. These people miss the joy of life, they miss the very flavour and the fragrance of life.

Sannyas is a risk. It is the way of the gambler is the way of the drunkard. It is only for those few who are ready to go into the uncharted without any map, not knowing whether the other shore exists at all or not. In fact they are not concerned. The journey itself is so beautiful, each step on the journey is so ecstatic, who cares about the goal?

A sannyasin lives life moment to moment, as if this is the goal, as if this is the end. He lives with totality, intensity and passion. And when each moment is lived with totality, intensity and passion, the heart opens like a lotus.

Ma Anand Sarod. Anand means bliss. Sarod is an eastern musical instrument, one of the most beautiful musical instruments. it represents music. The state of bliss is a state of inner music, accord, harmony.

Man ordinarily lives in deep discord. He is divided in so many fragments, and each fragment goes on trying to dominate all the others; hence there is great politics inside. The body tries to dominate the whole, the mind tries, the heart tries. And it is not so simple either, because mind is not one mind, there are many minds -- it is a crowd, and each mind tries to dominate. The heart is also not one -- there are so many feelings and moods, and every felling and every mood tries to be on the top. The body itself is not one, it has different divisions.

When you are eating food the stomach says "Enough!" but your tongue says "No. A little bit more. The ice-cream is so good!" (laughter) The stomach goes on crying "Stop!"

If you listen to the body you will find there are many voices. When you want to sleep a part of your body says "Get up! It is time to get up, and I am perfectly refreshed and there is no need to lie down." The other part says "A little bit more. Just five minutes..." (laughter) And this trick if five minutes works on almost everybody! (laughter) I have observed many people: it is always five minutes. But then after five minutes again it is five minutes.

The body is divided, the mind is divided, the heart is divided -- it is really a miracle how people go on carrying themselves together! Everybody is a humpty-dumpty (laughter). And who has put these people together? It is really strange to see that people are going with all parts together. Otherwise it would be more logical: one leg going to the north, one leg going to the south, the

head going to the east and the heart going to the west, and all saying to each other "See you soon!" (much laughter). That would be far more natural. Maybe it is just the skin that keeps you together; because everything is inside the bag and there is no way to get out -- the whole credit goes to the skin! (much laughter) This situation is bound to be very noisy and chaotic -- and that's what people are, a chaps.

When I say bliss is harmony I mean that we have to bring all these warring, conflicting camps together. We have to make an orchestra out of them. And when they all are playing together as if they have fallen into a deep organic unity, then life for the first time has meaning, for the first time it has a subtle significance. For the first time one starts feeling "We are not accidental." One can call it inner harmony or one can call it bliss -- it is the same.

Sannyas is the art of creating this orchestra. So my work consists of working on your body, on your mind, on your heart; first separately and then on all three dimensions together so that the fourth dimension can be created in you, or, can be discovered. Once the fourth dimension is discovered you have arrived home.

Nirvana Now or Never

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Swami Dhyan Apurvo. Dhyan means meditation. Apurvo means unique.

The experience of meditation is only unique experience in life. Everything else is repetitive. Meditation is never repeated, because it is forever. Once it happens, it remains -- there is no way to fall out of it. One can fall on love, one can fall out of love; one can fall in meditation, but one cannot fall out of meditation. The reason one cannot fall out of it is because the moment you fall in, you disappear -- there is nobody to fall out, nobody remains to fall out.

Meditation means the disappearance of the mind and its centre, the ego; hence all other experiences, howsoever beautiful they may be, become repetitive. And anything that is repeated loses blissfulness, it loses newness, it loses youthfulness, aliveness -- slowly slowly it becomes flat. The peak that was once there in the beginning disappears. Then one can go on repeating it in the hope that the same thing will happen again, but it is not possible.

Repetition is mechanical, and our whole life is mechanical. Your love, your hobbies, your work, your relationships, your friendships -- yes, they give a certain pleasure, a certain happiness, but the honeymoon is soon over. And then a great frustration sets in, a tremendous hopelessness, because one cannot see why the joy disappeared: "I am doing the same thing, everything is the same, and yet nothing is the same."

In fact the moment you repeat something, even a second time, you are already losing ground because now you know what it is. When it happened for the first time you were in for a great surprise; that element of surprise was very essential in the joy. Now there is no surprise. It is like going to see the same movie again: now you know all the sequences -- from the very beginning, you know the end, you know what is going to happen next. There

is no excitement, you cannot even pretend that you are excited.

It is like listening to the same joke: the first time it really triggers laughter. The reason is surprise. The whole art of a joke is that it takes a sudden turn, ;the punchline is a sudden turn. You were expecting a certain logical sequence and then it takes such an absurd turn that you could not have imagined it. That very shock releases your tension. You were becoming tense: "What is going to happen? What is going to happen?" You were coming to an inner climax and then, suddenly, what happens is so unexpected that you cannot do anything else but laugh -- laugh at the whole ridiculousness of logic -- because life always takes such turns. But listening to the same joke again cannot be the same. How can it be the same? -- you know the punchline already. In life everything turns out to be a repetition of the same joke; hence people live utterly bored.

This is unique about meditation: only the person who knows meditation is never bored. Then it is impossible for him to be bored, because meditation is the disappearance of your personality, of your mind, of your thinking process. It is falling into such an abyss that the deeper you fall, the less you are. A moment comes when you are no more -- and when you are no more you come home.

That state of nothingness, nobodiness, is meditation. Hence I don't know any other experience which can be called unique, *except* meditation. And the real seeker will search for this unique dimension because only this can be a fulfilment. Unless one finds a source of joy that is infinite, inexhaustible, one cannot be contented, one cannot be at ease with existence. And to be at ease with existence, to be utterly relaxed and at ease with existence, with no conflict, no anguish, no desire to be victorious or to be the first -- all that nonsense is gone, one is simply enjoying of being a sannyasin.

With nothingness inside, outside you gain the whole universe. The moment you are no more, the whole belongs to you.

Ma Dhyan Gandharvo. Dhyan means meditation. Gandharvo is an eastern metaphysical word -- part of religious mythology, but significant. The gandharvas are the celestial musicians, the musicians who play for god. Gandharvo means the ultimate musician, whom there is no surpassing.

Meditation is the ultimate music. It is the music which is not created by any instrument, it is the music that arises in your silence. It is the sound of silence. It is the harmony that is hear when all noise has disappeared. When the mind with its thousands of voices is gone and your inner space is utterly empty, silent, still, that stillness itself has a tremendous music to it. And out of that music is all creativity, true creativity.

Ordinary creativity is out of the mind. Then one can compose a poem, one can paint a picture, one can do a thousand and one things; but because they are done by the mind, they are more or less compositions rather than creations. The mind always gathers things from everywhere and goes on trying new combinations. Certainly the new combination looks as if it is something original: it never is, it is only a new combination.

But there is another creativity that comes from the silence of meditation, that comes from the music of your inner space. It is not done by you, you are not the doer. The mind is a doer; meditation is a state of non-doing, it is effortlessness, but out of that non-doing great things have come into the world. All that is truly beautiful -- if may be painting, it may be poetry, music or architecture, sculpture -- has come not from the mind but from meditation. Meditation is just the opposite of mind, it is the absence of the mind. And when something comes spontaneously out of you, without any effort on your part, it has a beauty of its own, a grace. It has the touch of the beyond, a ray of the divine is present in it.

My sannyasins have to be creators, not through the mind but through meditation. And it comes of its own accord, one need not even think about it. So I don't teach creativity, I only teach silence. And then out of that silence much creativity comes. One is surprised oneself at how much one was carrying in one's being, unexpressed, at how great was one's potential. When one comes across it one cannot believes it!

My observation is that everybody is a born genius, but very few people have been able to discover it. And the people who have discovered it are the people who have known moments of silence in some way, either accidentally, as with scientists, poets, musicians, painters; or deliberately, as with the mystics. For a poet it is just accidental to feel silence. He does not know how it comes, when it comes, why it comes and why it disappears. He has no understanding about it. It is something mysterious that visits him, overwhelms him, and in those moments of silence, poetry starts flowing, songs arise and he can see that they are not coming from him, they are coming from some other source. That's why Mohammed says that the Koran is not *his* creation, it has come from god. The Vedic seers say that god has created the Vedas, and the same is true about all the religious scriptures: they all say god has created them. That is just a way of seeing it.

The scientific fact is that it was coming from some unknown source, it was not coming from them; naturally they called that unknown source god. But I don't call it god. That unknown source is your real being, your authentic being. It is *really* coming from you. When something comes from the mind it is not from you because mind is all borrowed; it is information, knowledge, education. All that has been put together by others -- the parents, the teachers, the priests -- is implanted in you from the outside. So whatsoever comes out of mind is not yours, and whatsoever comes from your silence is truly yours. In that way Mohammed, Jesus, the Vedic mystics, are all saying something which is a little bit primitive.

A far more refined version is to say that it was coming from their own innermost core of which they were not clearly aware. Somehow they were still identified with their mind. Some hangover, some small attachment with the mind, some illusory idea was still haunting them that they were the mind; hence that which came from somewhere else must have come from god -- that was their inference.

But my own experience is that the moment you are disidentified with the mind you suddenly become aware that now whatsoever is coming, is coming

from your real source. Of course you cannot call it "my" or "mine", because those words belong to the mind, but this is your true being.

A sannyasin has to learn only one thing: how to be silent and meditative, how to be separate from the mind, disidentified from the mind. And then everything else follows -- a great creativity, a great sensitivity. And whatsoever is you potential starts blossoming as if suddenly a spring has come to your inner world.

Sannyas is springtime. It is a new climate in which seeds sprout, buds open up and become flowers, in which the potential self becomes the actualised self.

Swami Dhyan Yogesh. Dhyan means meditation. Yogesh means god of yoga.

Yoga means union, the science of union; hence your full name will mean: meditation is the supremost phenomenon as far as union with reality is concerned, meditation is the god of yoga. But yoga has fallen into wrong hands, and not only recently -- for centuries it has been in the wrong hands.

The original fault must go to the founder, Patanjali himself. Patanjali has divided yoga into eight parts. His division is clear-cut, very scientific, but he was not really aware of human stupidity.

He started with the body -- and that's the right way to start The first part of yoga must be physiological because man lives on the circumference, in the body, so the work has to start there, only then can it reach the mind. And when one has gone beyond the body *and* beyond the mind, then the third, meditation, happens.

So according to Patanjali the first part belongs to the body. But he was not clearly aware that millions of people would remain entangled with the first part. Hence yoga has become synonymous with yoga postures: people standing on their heads and doing all sorts of contortions -- that has become synonymous with yoga. It is not a true yoga, it is just the preface, the introductory part; and the person who thinks the introduction is the whole book is idiotic. But Patanjali did not warn people. If he had warned people it would have been better.

People like Patanjali believe in other's intelligence -- which is not there!(laughter) They trust. Their trust is immense, their trust is as immense as people's stupidity is!(more laughter) They respect people's intelligence. So he did not warn people, but the warning was absolutely necessary: "Don't get entangled in the physiological part".

A few people, only very few -- if a hundred people become interested in yoga then only one person will get out of physiological entanglement. And that one person will become entangled in the psychological. If a hundred persons are entangled in the psychological then only one person gets out of it -- and only when you get out of the mind does the *real* yoga begin.

The physiological part of yoga will give you great physiological powers; it can make you live a really long, healthy life. But what are you going to do with a long life? If you are idiotic, instead of being idiotic for seventy years you will be idiotic for two hundred years. It is not going to help anybody, it

will be a calamity.

There was a man called Nadir Shah -- one of the most notorious, murderous men in the whole history of humanity. He invaded India at least one hundred and eight times. He killed more people in India than anybody else. And he had his own ways of torturing: he would put the whole town on fire and surround the town with his army so nobody could escape -- and he would enjoy it!

This man asked an astrologer, because he had heard of his fame, "What do you say? What is your advice? -- should a man live long, very long, or should one live only the average, seventy years?" The astrologer must have *really* a wise man. He said, "It all depends. If a man like you lives long, it is bad, it is unfortunate. In the first place a man like you should not be born; and in the second place, if he is born, then he should die immediately. And in the third place, if he manages to live somehow, then the sooner he dies, the better."

Nadir Shah was very angry. This was the first man who had *not* bothered about his murderous attitude, this was the first man who had said the truth as it was. Nadir Shah said "I will kill you." The astrologer said "That doesn't matter, you can kill me, but I have to tell the truth. The truth is that if men like you do live, they should sleep twenty-four hours a day (laughter) and drink as much as they can!"

Nadir Shah was so shocked but the man was so truthful that even Nadir Shah had to leave him alone. Even he could not gather courage to kill such a man. He felt shaken and he remembered him again and again:"What a man! Almost a dragon! He made me tremble -- the way he looked at me and the way he said things. I had never expected anybody would have such courage." But he respected the astrologer.

Yoga can make a person live long, but what will you do? That physiological part should not be paid so much attention. Yes, a little bit is good to keep physically fit, but just a little bit; otherwise it is a vast jungle: one can be lost in its subtleties, in its complexities.

And the second part is even vaster than the physiological. If you get into it you can have many psychic powers, you can read people's thoughts -- but what is the point? Your rubbish is so much (laughter), what is the point of reading somebody else's rubbish? He is tortured by his rubbish and you are reading his thoughts -- and you think you are doing something great!

The real thing is to get rid of thoughts, not to read them. One even has to get rid of one's *own* thoughts; what is the point of reading other people's thoughts? And what is there? You can stand by the side of the road and you can see a man is walking along and thinking of his dog -- so what? (laughter)

Just this morning I was telling a story. A postmaster was being tortured by his wife. It was a usual phenomenon -- the poor postmaster. And his wife was a real amazon! (laughter) Once she started it was impossible to stop her unless some accident, some calamity happened -- earthquake or something like that -- otherwise she would go on and on.... And the poor postmaster was sitting there, listening. After half an hour the wife said "What is the matter with you? I have been talking and talking and you have not said even a single word -- can't you hear me? Are you deaf or dumb? What is the matter with you?"

And the poor postmaster said "I am hearing every single word -- not only hearing, in fact I am counting how much it would have cost if you had sent a telegram (much laughter): eighty-four rupees and thirty paise. I have been counting!" (much laughter)

If you listen to people's thoughts, what will you find? The postmaster is counting how much it will cost, somebody is thinking of his cow, somebody is thinking of his buffalo, somebody is thinking of his wife, somebody is thinking of somebody else's wife! (much laughter) And you are thinking what they are thinking! Maybe the other person is also a yogi and is reading somebody else's thoughts (laughter)... then things become very complicated!

The physiological part is ordinary, the psychological part is ordinary. Both can give power, but power is not the goal of meditation. Power is politics, all kinds of power is politics. And power corrupts -- all kinds of power -- it corrupts unconditionally and absolutely; it always corrupts. Hence I say the only essential thing, the real core of all religion, of all yoga, of all methods of search, is meditation.

One should put aside everything non-essential. You can use things as stepping stones, but not more than that -- just like jumping boards. You need not bother too much about them. Your whole concern should be one-pointed; you should move like an arrow towards meditation, only then in this small life, with so little time, power and energy available and with so many problems surrounding you, can you hope that the arrow will reach the target.

And the moment you know something of meditation -- not about it, but the very taste of it -- a great release comes. a great relief comes. Suddenly all tensions disappear: anxieties, anguishes, are found no more. Even if you want them just for a change, you cannot find them. I have tried and failed! (laughter) Sometimes I try very hard to find some anxiety but I cannot, it simply does not work. I have tried all possible ways, from this side and that side, but I come to the same end: it does not work.

Once you have tasted meditation it is impossible for you to be in any misery. Bliss becomes inevitable, a natural showering, and it goes on showering like flowers showering from the sky.

Swami Dhyan Manish. Dhyan means meditation. Manish means the wise one.

Mind can never impart wisdom to you. It can give you immense knowledge, it can make you very knowledgeable, it can make you a great thinker, a philosopher, a scientist, but it cannot make you wise -- that is beyond its capacity. And unless you are wise you remain a fool.

The philosopher is only a philosopher on the surface; deep down you will find a foolosopher. Just scratch him a little bit and you will find all kinds of foolishnesses in him.

Aristotle is one of the greatest philosophers of the world, but he says so many foolish things. For example, he writes that women have fewer teeth than men -- and he had *two* wifes, not only one but two so he could have counted them. And it is so easy to count women's teeth because their mouths are always open! (much laughter) The greatest problem is how to keep a woman's

mouth shut! (more laughter) He could have counted *any* time! If not while they were awake -- if he was afraid -- then he could have counted while the women were asleep -- but he never bothered. Jest the idea that a woman cannot have anything equal to man, that man is a superior being, prevented him.

This is foolishness, utter stupidity. But there is a foundation in that foolishness: the foundation is that man is superior in every way, so how can he have the same number of teeth? The woman must have fewer teeth than a man -- it is a logical conclusion on his part. He could have done a small experiment but he never did.

You will find so many foolish things in philosophers, unbelievably foolish -- but to me the reason is clear: they are not wise. That is the difference between a Buddha and a Aristotle, the difference between a Bodhidharma and an Emmanuel Kant. The East has respected the mystic, not the philosopher. We have also produced many philosophers but nobody had taken any note of them. They have been ignored. Although they have written great treatises, interpretations, theologies, nobody has taken any note of them. In the West just the opposite has happened: the philosopher has been taken into much consideration and the mystic has been neglected, ignored.

For example, Dionysius or Pythagoras or Plotinus or Eckhart -- these people are not counted at all. You will not find their names mentioned even in the history of philosophy taught in the western universities. They are not in the main current.

Mind seems to be more important in the West. And of course mind has given many things: great scholarship, knowledge, science. But if basically man remains foolish, then all knowledge and all science is going to turn against him. It is like giving a naked sword to a small child. And that's what is happening: two world wars, so much destruction, and the third is imminent, any moment. We are always on the verge of it: just any fool...

Mm, now this cowboy (laughter), Ronald Reagan... He has been a third-rate actor. In those films in which he was working it was his job to kill as many times as possible and to be killed as many times as possible. Now this man can just trigger a button and can involve the whole earth in total destruction. Just one single fool, and for some small reason....

Maybe he had a very tiring day and his wife says something and then he becomes angry and just pushes the button! (much laughter) "Enough is enough!" Or perhaps he has a migraine, or just like Maneesha he is suffering from stomach pain and amoebas, (Bhagwan's hand gestures towards me, sitting just by his right. I laugh and love the intimacy of the mention.) then he just... And the world is finished! (much laughter) Unless you kill humanity you cannot kill amoebas!

That power is possible through the mind but where will you find the wisdom to use it rightly? There is only one source, I call it meditation. Meditation does not make you more knowledgeable. It simply makes you more sensible, more sensitive, more alert, more intelligent, more aware -- not more informed, but more transformed, more illumined.

A deep illumination -- that is the meaning of Manish. It means your inner

world is no longer dark, it has become full of light. And when you live out of your inner light all that you do is good -- good for you, good for others, a blessing to you and also a blessing to the whole universe.

Nirvana Now or Never

Chapter #4
Chapter title: None

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

Swami Anand Avinasho. Anand means bliss. Avinasho means eternal.

Pleasure is momentary: hence it is always followed by misery, it is surrounded by misery. It is just like an island, a small island in the ocean of misery. You cannot stay on it, it comes and goes. When it comes for a moment there is relief, but only for a moment, and then you are again plunged into the darkness, deeper than before, because now you have tasted something against which you can compare.

Pleasure only deepens people's misery because it becomes a contrast, a backdrop. Hence the very strange phenomenon: the richer a society is, the more miserable; the poor a society is, the less miserable. In other words: the more miserable people are, the less miserable they are (laughter), because they don't have anything with which to compare. They have never known pleasure so they think this is what life is all about. They are accustomed to misery.

This you will see in the East everywhere, particularly in India. And the so-called Indian gurus go on bragging about it as if it is something spiritual. It is nothing spiritual, it is simply that people are so unacquainted with pleasure that they don't have any idea of what it can be like, even for a moment, to be without misery. They have become attuned with misery, accustomed to it. There has arisen a certain lifestyle which goes hand in hand with misery. It is not spirituality. It is a very negative state, it has nothing positive about it. Spirituality comes in only when you have tasted pleasure and now you want something more than pleasure, something that is going to abide, something that comes and never goes again.

The momentary taste of pleasure is a must for the spiritual seeker because that triggers in him an enquiry. If it is possible to be happy for a moment then

why is it not possible to be happy forever? -- there seems to be no intrinsic impossibility about it. But the miserable person is absolutely unaware of it; hence I am not against pleasure, I am all for it, because I know it is only pleasure that gives you a push towards bliss. It is only pleasure that helps you to go on a tremendous journey to find the eternal.

Pleasure is like bliss seen in a dream; but if you have seen it in a dream then the desire is natural to make it a reality. The poor and the miserable have not even seen a dream, have not even tasted in a dream, what pleasure is. They are really to be pitied. They are not blessed, they are really cursed.

In my vision materialism and spiritualism are not against each other, they are not enemies. Materialism is the foundation of a real spirituality, or in other words, science is the foundation of religion -- there is no contradiction. Hence I can see a deep significance between the polar opposites of materialism, spirituality, science, religion, the outside world and the inside world, the body and the soul, the world and god. I don't think they are really contradictory -- or only on the surface: deep down they are complementaries. Hence I may be the first person who can accommodate Epicurus and Buddha together, Marx and Mahavir together (laughter). It has never been tried, the time was not right, but now the moment has come.

First we should make people more and more capable of enjoying pleasure -- that is a device -- so that they can start slowly slowly a journey towards the ultimate bliss. The definition of bliss is that when pleasure becomes eternal it is bliss. When bliss is only temporary, momentary, it is pleasure. The difference is only of quantity -- for a moment or for eternity, but that which is possible for a moment is also possible for the whole of eternity.

The so-called spiritualists cannot understand what I am saying, what I am doing here, because my people don't seem to be fitting with their idea of spirituality. Their idea of spirituality is simply out of date! It does not belong to this century, it is not contemporary. And the same is true about the so-called materialists, they also cannot understand what I am doing. They both disagree with me -- of course, on different grounds.

The spiritual, the so-called spiritual person, is against me because I am teaching spirituality also. But the moment they understand what I am doing they are in for a great surprise: this is the highest synthesis that has ever been tried. My sannyasins have to be living syntheses of all the polar opposites.

It is possible. If it is possible within me, it is possible within you, because there is no distinction, no intrinsic separation. What is possible for one human being is possible for all human beings.

Swami Prem Dipamo. Prem means love. Dipamo means a lamp, a light, a flame.

Love is the light of the inner world. A man without love is a man without light -- he is just a dark night, and a long, long dark night. There comes no dawn to such a man because only love can bring light in. Love is both light and warmth. It makes you livelier, it makes you more intense, passionate, total; it gives a certain flavour and fragrance to your being.

A man without love is dull, flat. A man with love becomes mysterious. Love gives him new dimensions, and the most important of those dimensions is the dimension of light. There are other dimensions also: freedom, bliss, compassion, truth, godliness, but they are all by-products of light.

But the way man is brought up is against the possibility of love. It hinders the growth of the potential of love, it prevents the spring coming to your being. The whole educational system that exists today in all the countries and which has existed for ages is nothing but a conspiracy against love. It makes you logical but loveless, it makes you mathematical but it destroys your inner music. It makes you calculative, cunning, but it does not give you intelligence, wisdom. It makes you efficient; its whole effort is to create efficient machines, not loving human beings, because the status quo, the establishment, the state, the church, the nation, the society, they all need efficient machines.

In fact they are afraid of authentic human beings because a real human being is always rebellious. He *has* to be rebellious; he has to continuously rebel against all kinds of superstitions, stupidities. He has to fight against the tradition, the past, the burden of the past; he has to shake himself free of the burden. He has to cleanse his mirror constantly so no dust gathers. But such a person cannot be exploited, cannot be manipulated, cannot be regimented. Such a man is dangerous to the establishment.

The establishment does not want intelligent people: and love is the greatest source of intelligence. The moment you are loving, your intelligence starts reaching to its ultimate heights. Love is a new way of seeing, a new way of being, a new way of relating, a new way of sharing. It is a transformation.

Logic is perfectly good for the society because if you are logical you are a good computer, if you are mathematical you are usable, you are a commodity. And machines never rebel, they never say no, they are always obedient -- and that's what the society has always wanted. And the educational system is an agency of the past to manipulate the present.

I am against this educational system. A totally new kind of education is needed -- an education which helps a man to be an individual; which helps a man not only to be more informed but more transformed.

And this whole miracle can happen through love. Love is the most logical and the most magical thing, simultaneously. It is a paradox. Because it is logical and magical both, it contains contradictions within itself, but those contradictions give it beauty, they give it grandeur, they make it something of a splendour. They give it some poetic sensitivity, some aesthetic understanding.

My effort here is to help you to be more loving. I am not much concerned about god and not much concerned about what happens after death. My whole concern is what happens *before* death. And if love can happen then god is bound to happen to you.

Jesus says god of love. I have changed it a little bit; I say love is god. In a say it is a very small change, just the words have been arranged differently, but in another say it is a great change. When you say god is love that simply means love is an attribute of god and there may be other attributes too -- love

is only one of the attribute. But when you say love is god, then god himself is nothing but an attribute of love, then god is not a person, then god is only the fragrance of love, a quality. You cannot worship fragrance, you cannot worship a quality.

The old idea of god being love has only created worshippers, not true religious people. When you think of love as god then it is not a question of worshipping or going into a church or into a temple, praying, falling down before a statue, talking to the sky -- which is all simply idiotic, there is nobody to hear you. All your prayers are monologues, they are not dialogues at all; you are talking to the walls. It is childish, but in the name of religion that's what people have been doing for thousands of years.

To me love has to be lived, there is no other prayer. You have to live in a loving way -- and that's what prayer is. You need not go to the church, there is no point. Wherever you are and whatsoever you are doing, do it with great love, with great care, and you will be surprised: when you do it with love and care you do it intelligently, you do it in a totally new way, as you have never done anything before.

A sannyasin is one who changes his whole life into a loving phenomenon twenty-four hours a day. Then godliness comes as a shadow. You need not seek it, it comes of its own accord.

Swami Gyan Atito. Gyan means knowledge. Atito means one who has gone beyond.

Sannyas is a transcendence of knowledge, it is going beyond knowledgeability. It is again becoming like a child-innocent, full of wonder and awe. The moment you have the idea that you know, you lose your innocence, Knowledge is very destructive of innocence is the greatest treasure.

Knowledge is nothing, it is rubbish. Just knowing where Timbuctoo is or where Constantinople is or who Henry the Eighth was... and losing your innocence for all these stupid facts, is really unbelievable! What has man been doing? Innocence has the quality of flowers, the freshness -- don't destroy it by unnecessary rubbish. And people go on accumulating so much unnecessary knowledge.

There must be some reason why people go on accumulating knowledge. The only reason is that it gives you a sense of ego: "I know!" Knowledge is secondary but it feeds the idea of the I; hence one goes on accumulating more and more. just as people try to accumulate money, power, prestige, respectability, they accumulate knowledge. It is the same game, the same ego trip.

Socrates says at the very end of his life "I know only one thing, that I know nothing." That is the moment he becomes a wise man, that is the moment he regains his childhood. He has rediscovered his innermost wonder, again his eyes are full of wonder. And the moment your eyes are full of wonder, existence becomes mysterious. It happens simultaneously: if your eyes are full of knowledge, existence is demystified -- and a demystified existence has nothing in it, just bare facts: geography, history, chemistry,

physics, ;etcetera, etcetera -- all only facts, and you gave lost in those facts something which was really precious, you have lost the wonder, the awe.

Just watch a small child looking at a rose flower: he stands there in such awe. That is true religiousness. Watch him seeing a bird on the wing: he looks at the bird, he cannot believe it -- he is so wide-eyed! His whole being has stopped for the moment, he is not breathing. Those moments when you come to a full stop because the beauty of what you are experiencing is so overwhelming that you forget to breathe, you may miss a heartbeat -- those are the rare moments of life when man becomes aware that this existence is not just facts, there is a truth hidden behind the facts. And that truth is its miraculousness, its mysteriousness! Those are the moments when you can say "Ahhhh!" with your whole being. Each fibre of your being, each cell of your being is dancing with "Ahhhh!" That moment makes one enlightened.

Go beyond knowledge because it is all rubbish, go beyond mind because mind is nothing bur knowledge, go beyond all that you have accumulated to feed the ego.

Once the ego is not fed it dies. And to be egoless, innocent, is what Buddha Jesus, Zarathustra, Socrates, have been trying to convey to the world.

Swami Dhyan Siddho. Dhyan means meditation. Siddho means one who has arrived.

Meditation is the goal. We are all moving towards it, knowingly or unknowingly. If you move unknowingly it is almost impossible for you to reach, because there are thousands of ways to go astray and only one way to reach it.

There is a beautiful story about Diogenes -- there are many beautiful stories about this man. The Greeks have never produced another man of the same quality. He was *really* a man who could have introduced the whole Zen approached to the West, but nobody listened to him. People listened to his antagonist, Aristotle -- they were the enemies.

Aristotle represented logic, and of course logic can always be easily understood, and it is useful too. Diogenes represented the illogical, but in his very illogicality he shows tremendous insights. This story is very illogical and yet tremendously logical, but you have to dug deep to find its logic.

An amateur archer was showing his archery in the marketplace. A crowd had gathered and people were laughing and enjoying the whole foolishness of the man, because not a single arrow was reaching the target.

Diogenes went there, looked around at what was happening, and then he went and sat just underneath the target. People said "Diogenes, are you mad? That man can kill you!" Diogenes said "This is the *last* place he will ever be able to reach! His arrows are going in all directions, every place is dangerous -- this is the only place which is secure!" And he was right because not a single arrow reached Diogenes or the target! It is said that not only did he sit there, he went to sleep (laughter): he was so safe there, so secure.

Man searching unconsciously has no possibility of ever reaching, because only one door reaches the right place and there are millions of wrong doors.

Unless one starts seeking and searching consciously there is no hope.

Sannyas is a deliberate enquiry. It is a conscious search, so conscious that we can reject, eliminate, all the paths that lead us astray, and we can pinpoint the goal and move towards the goal with deep intensity and totality. The goal is meditation.

Meditation means a state of absolute silence where not even a single thought is creating any noise, any flutter; where no desire is creating any ripple; where there is no memory, no desire, no past, no future, no thought process at all; where you are simply relaxed, totally at rest, utterly silent -- that state is meditation.

And this is the goal, because once you are absolutely silent you become aware of the immense beauty of existence, you become aware that you are part of the whole. You also become aware that you have never been separate, that the separation was only an idea, a dream -- you have always been one with the whole. Existence is an organic unity, it is a cosmos.

And because you thought yourself separate you created so many unnecessary anxieties, problems, worries. They were all by-products of the basic error that "I am separate". Then the fear of death arises: if you are separate you are going to die. If you are not separate then how can you die? If you are not separate in the first place, you were never born, so how can you die? You were before your birth -- of course, not in this form -- and you will be here after your death -- of course, not in this form. So only forms come and go, the reality remains. Only the non-essential changes, the essential abides, is eternal -- so there is nothing to worry about.

When Maharishi Ramana was dying, a disciple asked him "Bhagwan, after your death where will you go?" Ramana was in great physical pain because he had cancer of the throat. In his last days it had become almost impossible for him even to speak a single word. He could not swallow anything, he could not even drink water; his whole throat was blocked with the cancerous growth. But when this disciple asked him "Where will you be after your death?", he laughed. It was a miracle; the doctors were present and they could not believe how he could laugh. The laughter was so total that his whole body was laughing, and he even said a sentence. For days he had not spoken, but it was as if life came rushing back in. He laughed and said "Where can I go? I have always been here and I will always be here! There is nowhere to go! Before my birth I was here, after my death I will be here." And this was his last statement before he died.

Now such a man cannot have any anxiety. Such a man cannot be worried, cannot have any nightmares. Even death cannot frighten him. He has dropped the idea of the ego, the idea of reparation.

Meditation means the disappearance of the mind and the ego and all the problems that are created by the ego and the mind. It is the ultimate goal. Those who have arrived are called siddhas; siddhas mean those who have found the home.

Sannyas is a journey towards the home -- and the home is not far away. If we go deliberately, consciously, we are bound to reach it, it is just around the corner.

Nirvana Now or Never

Chapter #5
Chapter title: None

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Ma Anand Inger.
Anand means bliss. Inger means inner beauty.

It is easy to be beautiful on the outside, it is difficult to be beautiful on the inside, because the outer beauty belongs to the physical existence. It is material, it is visible -- something can be done about it. It is an object: you can make it, unmake it, change it, give it a new shape -- everything is possible -- but the inner is invisible, intangible. It is not an object. It is your very subjectivity, it is your very being -- it is you! You cannot do anything about it, and that is the most important thing to understand: you cannot do anything about it, so one has to learn non-doing, one has to learn being still, silent, in a state of utter non-doing, no effort. And in that very state of non-doing bliss explodes.

It is not an achievement, because you have not done anything for it. You have just to be available for it. It comes from the beyond, it is a grace, a gift. But once you have tasted bliss your inner world blossoms. It becomes fragrant, luminous, and when your inner world has a beauty it certainly affects your outer side too.

The outer can be painted in a beautiful way -- it will not change the inner because the inner is deeper. But if you change the inner the outer is bound to be affected by it. The inner is the centre and the outer is the circumference. If the centre is transformed, the circumference follows like a shadow.

But you can go on changing the circumference: the centre will not come like a shadow following it.

Sannyas is the search for inner beauty. Your name exactly defines the very essence of sannyas. To me beauty is a far more significant word than truth.

Truth is dry, desertlike, juiceless. It is a logical concept. Beauty is full of juice, life, love, warmth. It is an aesthetic experience.

God is more approximately defined by beauty than by truth, and to understand god as the ultimate beauty is to have a totally different kind of religion. Then it is not philosophical, it becomes poetic. Then it is not theological, then it is not unnecessarily splitting hairs, argument, systematising words and thoughts. it becomes creativity, it becomes more of a dance, more of a love, more of a song, more of a celebration.

This is your name: Swami Anand Bill.
Anand means bliss. Bill means resolution.

Misery or bliss, both are our resolutions. We don't come in the world with a programme, we come totally free to decide our own destiny. We don't come with a fate, with a predetermined future. We come with an open future. And each act defines our being, but the action is our choice; hence nobody is responsible for your bliss or for your misery.

This is the first step of sannyas that "I am responsible and totally responsible." Once this is understood that "I am responsible for whatsoever I am," a great freedom becomes available. Then each moment you can choose to be miserable or to be blissful. Each moment both the paths are available, each moment both the doors open, but because we live with this idea -- and we have lived with this idea for thousand of years that everything is determined...

First all the religions of the world gave the idea of fate, kismet, destiny, god determines -- then we become simply puppets. All the religions of the world have made man unfree, puppetlike. They have destroyed the most significant phenomenon, the phenomenon of responsibility. It is responsibility that makes you really human. All other animals have no such freedom. They have fate.

A dog is bound to be a dog, a lion is bound to be a lion. Everything is programmed by nature or god or whatsoever name one wants to use, but one thing is certain: they come with a programme and they simply unfold the programme.

It is only man and his prerogative that he comes without a programme. This is to be the declaration of a sannyasin, this is going to be the basic foundation of a future religiousness: responsibility.

Religions told man that it is fate, you cannot do anything about it; hence religious societies, for example, India, has lived in a misery, in a slavery, in poverty, in every kind of degradation, oppression, exploitation, with no complaint, thinking that it is all determined, you cannot do anything about it, it *has* to be so. This degrades man, it does not make man spiritual. it makes him mechanical, and even the people who area not religious in same way or other, have supported the idea.

They will not use the name of god and fate, then they will say nature, physiology, chemistry... but you are programmed still. Who programmes does not matter. Or even people who are anti-religious, deliberately against religion, for example, Karl Marx, Sigmund Freud and others, they are again

talking the same thing in different words. Only the jargon changes.

Karl Marx says it is the society, the economic structure, that determines. Individuality is completely destroyed, there is no individuality possible according to communism. Even consciousness is just a by-product of social conditions -- what can you do? You are born in a certain social structure and you have to follow; the way you are made, the way you are programmed, you have to unfold it. Hegel calls it History, with a capital H. It becomes the same: God, with a capital G. History determines. And Sigmund Freud says it is your unconscious, you cannot do anything about it -- what can you do? It is your unconscious. All your activity is confined to a small piece of consciousness that is one-tenth of your being; nine-tenth of your being is unconscious and everything is determined from the unconscious.

Gustav Jung goes a little even deeper: he says it is not only your unconscious but there is beneath your unconscious a collective unconscious that determines everything.

This has been up to now, the idea around which all the philosophies, religions, psychologies, have revolved. They are all in agreement about one basic thing that man is not responsible, and they were thinking this is helping man, this is taking away his burden. Yes, in a way man feels unburdened if he is not responsible, but at the same time he loses his freedom. The burden disappears but he become a slave.

It is better to be burdened *and* be a free man, than to be unburdened and be a slave.

My effort here is to make you totally free!

It is a great risk to be totally free, to be responsible for each act, to be one's own creator, to be one's own god, in other words, but this is how a real being is born. And this is my own experience, because whatsoever I say, I say only *if* it is my experience.

I am not an intellectual, I am not a philosopher. Whatsoever I say has its roots in my own experience. This is how one day I dropped to be miserable, I decided not to be miserable, in a single moment (laughter) and since then I not been miserable!(more laughter) Every day there are opportunities, thousand and one opportunities (laughter)... Once you decide totally, once you resolve that from now on towards bliss is going to be your very lifestyle, you will be surprised: it starts happening! (more laughter) For few days one cannot believe one's own eyes that it is really happening, one cannot believe where all that misery has gone, and all those causes and psychoanalysts were going into dreams and unconscious and the collective unconscious -- where all they have disappeared? (much laughter) Just like that: wipe the whole misery away, and let there be laughter and love and joy!

How long you will be here? How long you will be staying?

-I'll be here two months.

-And now ... you will be staying?

-Two months.

-More?

-Yeah, I've been here three weeks. I'll be staying (much laughter)

(lost in the visual and in the laughter...)

This is your name: Swami Anand Robert.
Anand means bliss. Robert means bright.

Bliss is the brightest experience. There is nothing more luminous than bliss. One of the great mystics, Kabir, says "When I felt bliss for the first time I thought as if thousands of suns have risen suddenly inside -- thousands of suns!"

Ordinarily man lives in darkness. Bliss brings the day, the dawn. The English word "day" and the word "divine" comes from the same Sanskrit root "div". Light is divine; hence the word "day", and hence the word "divine".

Light is the most godly experience. There is no god to be seen, god is not a person, but only a quality. When you start feeling an inner brightness, when the inner darkness disappears, you know god is, because you *are* it. That's the only way to know. God cannot be proved in any other way. When you experience inner light you know. Seeing is knowing; it is not a question of belief, it is a question of seeing. The believers are deceiving others and themselves. No believer is religious, no believer can ever be religious. He is a hypocrite.

My sannyasins have not to be believers. they have to be enquirers, explorers. Sannyas begins in a certain state of agnosticism, neither atheist nor theist, just open and available, carrying no prejudice -- that is the meaning of agnostic: one who believes nothing. That does not mean that he disbelieves, he neither believes nor disbelieves. He simply says "I don't know, so I am ready to explore." He starts with a state of not-knowing, and that is the most profound phenomenon -- to begin with a state of not-knowing. And then the day is not far away because you have taken the most intelligent step possible. The fools are either believers or disbelievers, either Catholics or communists, but they are the same. Their flags are different, their popes are different, their bibles are different, their gods are different, but their belief is the same. Somebody is carrying the Holy Bible and somebody is carrying Das Kapital, somebody believes in Moses, somebody believes in Marx, somebody believes in Kaaba and somebody believes in Kremlin -- it is the same stupidity because every disbelief is in some way or other a belief.

Somebody believes god is without knowing and somebody believes god is not without knowing: both are travelling in the land of the fools.

A sannyasin has to drop all belief, and belief includes disbelief too. He has to unburden himself from all prejudices so that his eyes are open, alert, ready to see whatsoever is the case. This is the beginning of intelligence. Intelligence is the seed of brightness, and when intelligence blossoms life becomes divine, the dark night of the soul is over. The day has begun!
How long you will be here?
-One month.
-That's good. Good.

This is your name: Ma Anand Sankirtan.
Anand means bliss. Sankirtan means a sacred song.

Life can be lived either as a mundane affair or as a sacred phenomenon. It all depends on us. If one is running after money, power, prestige, then life remains mundane, then life remains in the marketplace -- ugly, violent, aggressive, inhuman -- because all those desires can be fulfilled only if you are cruel, competitive and violently competitive, because life is short and the competitors are millions. And they are all searching for the same goals: the same money, the same power, the same prestige. So it is going to be a cutthroat competition. Everybody is at everybody else neck.

To live a life in this way is to miss a great opportunity. Life can be a beautiful experience, but it becomes a nightmare instead. To live life as a sacred phenomenon one has to drop these constant ugly monsters which are implanted by the society in our head. They are almost like electrodes, implanted, and we think that *we* are desiring -- that's not true.

No child is interested in money. No child is interested in ego. No child is interested in power. But we drive them towards these goals. We educate them, we call this education. This whole process of corruption we call it education. We make them ambitious, egoistic, full of lust for power, and slowly slowly by the time they come home from the university their one-third life is already wasted in programming them, and it is a long process, twenty-five years; now to deprogramme it becomes difficult. And if the person himself is not willing to deprogramme it, it is impossible.

Sannyas simply means your willingness to be deprogrammed. If one is willing it can be done very quickly, if one is clinging to one's programme then it is very difficult; it cannot be done against you. It can be done only through your willing co-operation, only through your deep surrender, commitment, to have a new life.

When a man is not searching toys, when he starts really involved in the inner search, of love, of bliss, of beauty, of truth, of freedom, then his life becomes a sacred song. Then thousands of songs arise in his being!

Then it is something *really* precious. Even death cannot destroy this beauty. Death is incapable against it. Death will take away everything that you accumulate on the outside, but that which you have experienced in your inner consciousness is beyond death, it is beyond time itself. It is part of eternity. That's why I call it a sacred song.

One can sing a mundane song -- millions of people are doing that -- but those songs are not going to last. Death will come and destroy! And when death is going to destroy all that we have done was futile, an exercise in utter futility. The only thing worth doing is that which cannot be destroyed by death -- that should be the criterion.

Love cannot be destroyed, bliss cannot be destroyed, truth cannot be destroyed, beauty cannot be destroyed, consciousness cannot be destroyed, and these are the aspects of your *inner* diamond.

This is your name: Swami Anand Dhyanesh.
Anand means bliss. Dhyanesh means god of meditation.

Bliss is the god of meditation. We are not searching for any other god. We are not searching god as a person, because there is nobody like that. those are all just childish fantasies. The god of Christians and the Hindus and the Mohammedans and the Jews, is nothing but our projection. The Bible says god created man in his own image. The truth is just the contrary: *man* created god in his own image And it is so obvious. Look in the Old Testament and you will find all the Jewish qualities in god! Look in the Bhagavad Gita and you will find all the Hindu qualities in god. Look in the Koran and you will find all the qualities of Mohammedans in their concept of god.

These are not truths, these are just wish-fulfilments. We are creating our god according to our desires No such gods exits. The only god that truly exists is an experience of bliss. And to experience bliss the way is meditation, not prayer, but meditation. Prayer belongs to the idea of god as a person. When you think of god as a person somewhere there above the clouds then prayer becomes relevant, then it is an I-thou dialogue. You say something to god and hope that some day the answer will come -- it never comes, or if it comes that simply means you are hallucinating (laughter), that you are putting the question and you are answering it too. You are hearing voices which are not there, your own voices you are hearing.

In fact this whole attitude is insane, and religions have created a very insane humanity. Their words are beautiful prayer. If you go into a mad asylum you will find mad people talking -- sitting alone -- and having great argument with somebody. You cannot see, but they must be seeing. They are not only saying things to the person who is not there. They are even answering from his side. And the very articulate madmen use different voices.

If you are listening from far away or not seeing the person actually, from a distance or behind a wall you are standing, you may really think there are two persons, but it is a monologue. The person is really a ventriloquist. But when you call it prayer suddenly it seems very great, nothing insanity in it, no madness in it.

Prayer simply means you are talking to the sky. The answer is not going to come. There is nobody to answer it!

Meditation is a totally different approach. It is not a dialogue, it is a silence. You are not saying anything to anybody, you are stopping the very process of thought, you are dispersing the crowd of words inside you. You are emptying yourself, creating inner space. And when your inner space is totally free from all junk -- words, thoughts, memories, desires, dreams, imaginations -- when all are gone and you are simply there, silently there, experiencing this tremendous nothingness, that is the moment when bliss is felt for the first time. And to me bliss is the true god. It is better to call it godliness because it is a quality, an experience, not an object.

Meditation means silence and bliss means the experience that happens in that silence. And once you have experienced bliss you have experienced everything worth experiencing, you have touched the very essential core of existence.

This is your name: Ma Anand Sudhiyo.
Anand means bliss. Sudhiyo means remembrance.

The experience of bliss is not something that is unknown to us; we have known it. We came into the world full of bliss, but we have forgotten the experience, we have forgotten the way to it. We got lost into other things. It is just like a small child entering into a supermarket with the mother and he becomes so much interested in the thousands of things around him that he forgets all about the mother. He becomes so involved with the toys and this and that, that when he feels hungry or thirsty or some other need for the mother, he looks all around and he is in a panic. He does not know where he has lost the mother and where he can find her.

Actually, the same is the case with every human being. We come with bliss, but the world is so big and has so many things and they are all beautiful, attractive, enchanting.... It is a magic world, and every child is bound to get lost; it is natural, it is inevitable. The only thing that is unfortunate is that millions of people never remember that they came with a great experience in their being and they have lost track of it. They go on moving from one object to another object, from the cradle to the grave. They live and they die without ever becoming aware that this was not the real life. They got distracted.

Sannyas means remembrance of that innocence which was once ours, of that bliss which was once ours, of that love which was once ours.

It is natural to get lost, but it is not natural to remain lost. One day one has to recollect, remember, search for a way back home. Sannyas is a home sickness. It is the deep feeling that something is missing, which was there in the first place, but it has been misplaced and it has to be rediscovered.

Sudhiyo means rediscovery, remembering, regaining, reclaiming. And it is there inside us. We have not lost it somewhere else, it is our very essence, our very being. So we have not lost it anywhere else, it is still inside us but we have forgotten how to go in. We know only how to go out, we know only how to do things. We have forgotten how to relax and not to do. We know how to open the eyes, but we have forgotten how to close them. We know how to use the mind, but we have forgotten how to put it off.

And this is the whole process of meditation: the art of looking in, the art of non-doing, the art of resting, relaxing into one's own being; the art of putting a stop to the constant noise of the mind. Then suddenly the music is heard -- our own music, our own humming sound, the sound of our own juices flowing, the sound of which we are made.

It is also a light, it is also a bliss, it is also a tremendous ecstasy, and once we have experienced it knowingly... The child had it without knowing it; when we rediscover it we have it knowingly. Then there is no way to forget it again. That's why I say it is natural for the child to lose it, but it is also natural to regain it.

The intelligent person is one who regains it. The stupid person is one who remains miserable, searching everywhere else except within himself. He is ready to go to the moon in search of something which he has already inside him. He will not find it even on the moon, because he will be the same person. That's why I don't suggest to my people to go to the monasteries or to

mountains or to the deserts. I want them to live in the world -- very much in the world, and yet going on searching within themselves.

Then a miracle happens: one day you have again found your center and you start living out of that center. You live in the world but now your life has a totally different quality to it. Now it has joy surrounding it, now each act is blissful. Each response is full of love, and whatsoever you do has grace, beauty, and a touch of the beyond.

Nirvana Now or Never

Chapter #6
Chapter title: None

6 February 1981 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Ma Anand Gloria.
Anand means bliss. Gloria means glory, glorious.

Man is born with a potential to be blissful but it is only a potential. Unless one works upon it, it never becomes actual. it is only a seed, with great possibilities, with many flowers, but they are not yet real. They exist in the invisible; they have to be brought into the world of visibility, tangibility.

Very few people make any effort to transform their potential into reality. The reason is they think that this is what life is all about. They take it for granted that birth is the beginning of an opportunity in which life *is* possible but only if you work for it, if you make efforts towards it, if you dig deep into your being.

The seeds needs a soil, a certain climate. In the same way man deeds a certain soil, a certain climate, a certain methodology, a certain art, to blossom. And the moment one blossoms there is bliss, fulfillment, contentment, and simultaneously there is glory, otherwise people only live an undignified life with no glory, but only guilt. They live in darkness, they live closed, and nobody else is responsible except themselves.

You can carry a flute your whole life without playing upon it, you can have the most beautiful musical instrument with you, but you will have to learn the art to play it, otherwise it is an unnecessary burden. The same thing that can become a glory can also become just a burden -- and that's what is happening to millions of people: their potential is like a mountainous burden for them -- they would like to get rid of it, not knowing its hidden treasures. Sannyas means the beginning of the effort towards transformation, a commitment, an involvement, a decision, a resolution, that "I will make every

possible effort to know my hiddenmost core, to discover my kingdom of god."

This is your name: Swami Satyabhakta.
Satyabhakta means devoted only to the truth.

People are living in lies. Of course those lies are beautiful, comfortable, convenient, they give a certain consolation. But lies are lies after all; they cannot help. They function like opium. They can help to forget the misery, they can be used as tranquilizers, but they are not really going to change the real disease. They only hide the symptoms.

And millions of people in the world have lived according to convenient lies. They call them truths, they have to call them truth. If they know that it is a lie then it is impossible to live with it. They insist it is truth, but the basic quality of truth is that it has to be your own discovery.

Truth is not transferable; nobody can give it to you. You have to discover it by your own effort. Hence whatsoever one gets from others can at the most a beautiful lie, a nice, sweet lie. And one can surround oneself with sweet nothings, but this is a dangerous game, because one is losing the opportunity, the time, the energy, which could have made the world of truth available to you.

Devotion to truth means: "Now, I will not belong to any tradition, I will not belong to any cult, any creed; I will inquire. I will believe only when I know -- not before that."

Unless you decide this, truth remains far away. The moment the decision settles in your heart, it is not far away; then you just have to remove a few cobwebs, that's all. It is a simple phenomenon: a little dust has to be removed from the mirror and it immediately reflects the real.

A sannyasin does not belong to any religion, does not belong to any philosophy, does not belong to any dogma, any church. He simply belongs to the inquiry, to the only god -- the truth -- whatsoever the cost.

Even if one has to lose one's life for it, it is worth it, because this life is going to be lost anyway. It is already going down the drain. Every moment death is coming closer and life is disappearing. Losing it is inevitable, so if you can lose it on the way to truth, it is worth it. Once you know the truth, you know eternal life, you know that which begins and ends never.

And that should be the only devotion, the only surrender. So let your name become a reality. Good.

This is your name: Ma Anand Dhyan.
Anand means bliss. Dhyan means meditation.

Man has been concerned with meditation for thousands of years. Man has also been concerned about bliss, since the very beginning if there was any beginning ever, but somehow either a man has tried towards the goal of bliss or towards the goal of meditation. The reason is clear why it happened: they became either/or, they became alternatives. Somehow it became settled is

human mind that both cannot be possible together. It did not happen accidentally, I can see the reason why it did happen: it is easier to be meditative if you forget about blissfulness; one can be silent, one can be calm and quiet, because blissfulness has a certain element of excitement.

It is a beautiful turmoil, it is a beautiful chaos. It has something passionate in it. It disturbs the so-called silence, the calmness, the quietness, the equilibrium.

Bliss brings dance in, it brings songs in, it brings celebration in, and the silent person feels distracted, He wants to go to the desert, to the monasteries, to the mountains so that there is no distraction -- and bliss seems to be one of the most powerful distractions, very magnetic, very tempting. So it was easier to drop the whole idea of bliss and just settle with the idea of silence. And the same was true for the other alternative: the people who decided to be blissful, who were not ready to drop the joys, the pleasures, the excitements, the sensations of life, who were not ready to renounce the beauty, love who were tremendously interested in creativity, in music, in poetry, they decides that it is better not to bother about silence, because silence becomes a distraction from the goal of bliss.

It was easier to follow one, so whichever one has chosen, one has chosen it against the other -- and this became a calamity, because bliss without silence is feverish. Yes, there is excitement but it is tiring, there is no real nourishment in it. Bliss without silence sooner or later exhausts one, makes one utterly fed up.

The man who has been seeking only bliss and avoiding meditativeness may end up in suicide, because sooner or later he has experienced all the joys and then they become repetitive and repetition brings boredom. Then there is no excitement and when you are enjoying many joys you start getting fed up, because from where you can find new sensations every day? And all those joys create stress, strain, tension; they keep you always in a state of fever, an inner trembling. It cannot be prolonged for long One starts thinking "It is better to finish this whole game." One starts seeing the utter futility of it.

And the people who have chosen to be silent without bliss start becoming more and more dull and dead, stale, stagnant. Their life juices are no more flowing, they are no more rivers; they have become muddy ponds, very limited, closed, afraid, always afraid -- afraid because they have renounced joys and whatsoever you have renounced becomes more attractive. they have repressed their desire for pleasure, and whatsoever is repressed comes again and again, asserts again and again. That's why the saints, the so-called saints are so much tempted by devil.

There is no devil at all. I have searched everywhere (laughter) -- I have not found any devil. Because I never did the basic thing in which you are bound to find the devil: I never repressed. It is repression that becomes devil. If you repress then the temptation, if you repress the desire for anything then that desire remains inside you. You can force it for a time-being but you cannot force it forever, because to keep it repressed energy is needed - *you* start getting tired. Sometimes you need rest and when you are resting the repressed desire starts uncoiling like a serpent. Hence the serpent became the

symbol of the devil; it is significant that it was the serpent who seduced Adam and Eve in the beginning.

Serpent represents the repressed, coiled energy. You have forced it, it is there in the unconscious. The moment you rest, relax-that's why the saints cannot go for a holiday, the saints cannot have a holiday. They have to be twenty-four hours, seven days a week, three-hundred-sixty-five days a year, on guard, because that serpent is there- they know -- they are keeping it down, holding it down. And it is wriggling and it wants to come up and they know, if they go to the Blue Diamond it will come! (much laughter) If they go to the swimming pool it will come. They have to remain hidden in a cave so no opportunity, but still it is there. Whether you allow it to come or not it is there, and this constant conflict makes the saint look miserable.

This is a wrestling with oneself, this too is tiring, this too is exhausting, this too is a strain; hence the silence that the saint achieves is not very valuable. It is the silence of the cemetery, silence of the dead person. Of course a dead corpse is silent, but corpse cannot laugh, cannot even smile, cannot do anything; they are utterly silent.

The saint is living in a grave. His whole life becomes his grave. The man who runs after pleasure comes to the same end, but a little late, to the state of suicide. The question arises sooner or later; now what is there left? I have experienced everything, I have known every joy -- now there is nothing else, it will be only repetition -- so why go on living? For what?

And the man who is living the life of a meditator from the very beginning starts committing suicide, *slow* suicide. Withdrawal means slow suicide, renunciation means slow suicide. In separation, meditation *and* bliss both lead to a suicidal state. My sannyasins have not to choose between the two. It is not a question of either-or; both-and. Both have to be lived together.

It is hard, it is arduous, it is a challenge, but worth accepting. It is an adventure, in fact the greatest adventure there is: to live both, to be blissful silently, to be silently blissfully. Only then a human being knows what wholeness is, only then one comes to know life in its totality, only then you have both the wings and you can fly into the sky towards the stars. With one wing no bird can fly!

Yes, he can try, flutter a little bit, jog, jump (laughter), but he will fall back, he will hurt himself. One wing is not enough to fly. Two wings are needed, and remember, both the wings spread in opposite directions... but they are not contradictory, apparently they are, spreading into polar opposites as if they are against each other, but that is only appearance. Deep down they are complementary, helping each other.

My sannyasins have to achieve this synthesis between meditation and bliss. And this synthesis is going to become the foundation of a new religiousness in the whole world, in the coming future of humanity.

All old religions have lived with the religion -- they were split. Epicurus had chosen bliss but he is against meditation. Buddha has chosen meditation but he is against bliss. My effort here is to bring together both, because I see there is something beautiful in Epicurus which is missing in Buddha and there is something beautiful in Buddha which is missing in Epicurus. Both are

complementary, not contradictory; both can become two wings, and they *should* be made two wings.

Your name precisely defines my approach, my whole philosophia, my vision, how a man can be total: blissful silence, silent bliss!

This is your name: Ma Veet Nitam. Veet means transcendence, going beyond. Nitam means morality, puritanism.

These two words have to be understood deeply: One is 'conscience', and the other is 'consciousness'. Conscience represents morality, consciousness represents religion. Conscience is a social strategy. It is created by others, it is a trick to manipulate the person. Conscience means others have told you what is right and what is wrong; they have not given an opportunity to you to explore, to know, to experiment. They have not given you freedom to judge on your own. They have given you fixed ideas, ready-made answers, ten commandments.

Morality is given by others from the outside. It is not an inner growth; because it is not an inner growth it remains like a plastic flower. You can hang the plastic flower on the rose bush -- maybe it can deceive a few fools, but it cannot deceive the rose bush. It cannot deceive the bees and the butterflies, and certainly it cannot deceive you, because you have planted those false, phony flowers on the rose bush.

Conscience is a plastic flower, planted by others -- the society, the church, the state. Consciousness is your inner growth; it is a real rose, alive, unfolding, fragrant, each moment growing, breathing. It has a beauty, because it has life, and it is yours, authentically yours. It is not borrowed. Everything borrowed is always ugly. The borrowed becomes a burden on your head; it cannot allow you freedom, it can only repress you, oppress you, exploit you. Morality is being used for psychological slavery. Other kinds of slavery have disappeared from the world, but the psychological slavery still exists, in fact more so than before, because before there were many other kinds of slaveries available; now there is only one kind of slavery available and that is psychological. So the people who want to exploit -- all their efforts have become concentrated on a single point and that is psychological exploitation.

So every child is being programmed by the society, given fixed ideas, what is right, what is wrong, and this is utterly absurd. Something may be right today and may not be right tomorrow, something may be wrong this moment and may not be wrong the next moment. Life continuously goes on changing, it is a flux, it is a constant movement, nothing is static; hence no static answers can be of any help. All static answers will prevent you in seeing the reality and responding spontaneously to that which is.

Consciousness helps you to become responsible, and I am not using the word 'responsible' in the sense of dutiful, etcetera. I use the word 'responsible' in the literal sense: the capacity to respond.

The man who is burdened with conscience has no capacity to respond, he only reacts. Before the question is there he already has an answer. His answer will never fit the question because the question is always new. Even if the question appears the same it cannot be the same because the context is

different, the situation is different, the whole reference is different -- and you have to be very alive, unprejudiced, you have to be just like a mirror, reflecting whatsoever is the case and responding accordingly, not according to a preconceived idea.

Morality is a phony lie, because the ideas are given by others and you are living them -- you are just an imitator. I am against all morality -- that does not mean that I am for immorality. In fact it is morality that creates immorality too. I am for transcendence, transcendence of the very idea of morality -- and of course, this implies immorality too.

I am for consciousness, not for conscience. I don't want to give you any shoulds or should nots. I simply want you to become more aware, alert, watchful, clear, unclouded. When you are like a flame without smoke, whatsoever you do will be right. In a state of clarity the wrong is impossible, but then your character comes from your consciousness, not from your conscience, then it comes from yourself. Then it is a real rose, growing out of your being, and everything real has a beauty -- it has a fragrance.

Jesus was not moral, that's why he was crucified. He did not follow the old idea given by the society. He started living on his own, he was an individual, a rebel. Socrates was not moral, that was his crime. The society could not forgive him.

No authentic person has ever been moral in that sense; although in another sense only those few authentic people have been really moral, but then you have to write the word 'moral' with inverted commas. It is a totally different thing, it is not the so-called 'morality'. Authentic people's morality comes from their consciousness; hence they never feel the puritan's ego. You can never see in their eyes the holier-than-thou look, you can never see in them any condemnation for anybody. They have immense respect, even for those who are fast asleep and snoring, because they know that once, they too were sleeping and they too were snoring, and if they can awake, others also can awake.

The moment a person becomes awakened, becomes a buddha, he knows that everybody has the potential of being a buddha, and he becomes tremendously respectful to the buddhahood of everybody -- awake or asleep it doesn't matter -- buddhahood is buddhahood!

So I teach you buddhahood, awareness, awakening, but I don't give you any discipline. And that is my revolution. Religions have given only conscience, and that's how they all have cheated human beings. They have created hypocrites, they have also created a very schizophrenic humanity, a mad world. The people who are responsible for all this insanity are your so-called saints, sages, mahatmas.

I am against all this nonsense. My approach is very simple and clear-cut. I give you a single key but it is a master key; it unlocks all the doors: Be aware! Be more and more aware. Bring that moment closer and closer when you can feel that your whole being is full of awareness. When there is not even a single spot inside you which is dark, unconscious -- then you have come home.

This is the goal of sannyas: to be enlightened, to be fully aware and full of light.

Nirvana Now or Never

Chapter #7
Chapter title: None

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Swami Dhyan Sindhu.
Dhyan means meditation. Sindhu means the ocean.

Man without meditation is just like a dewdrop: very small, confined, limited, and that's the root cause of misery, to feel bounded, to feel encapsulated, to feel small. Because of this feeling one starts compensating; hence the ego. One feels small, one does not want to feel small. One feels inferior, one feels hurt because of inferiority, and the inferiority complex creates its opposite, the ego.

The ego is an illusion that "I am not limited", that "I am omnipotent", that "I am tremendously powerful", that "I am this, I am that". Through money, power, prestige, one goes on proving that "I am not inferior. Who says I am inferior?"

The ego exists in the same proportion as you feel inferior. The proportion is exactly the same. The more inferior you feel, the more egoistic you become. The ego is a compensation, but because it is illusory it does not help in the long run. It is a very short-sighted measure. It can keep you in delusion for a while but again and again the reality asserts. Deep down, hidden behind the facade of the ego you know the wound, that you are small, that you are limited by birth and death, that you are limited by the body, by the mind, that you are limited by time and space. It is impossible to hide it forever. It is such a reality.

But, if one enters into meditation a great revolution happens: a radical change sets in. The dewdrop disappears; instead one finds something oceanic.

Man is a dewdrop because he feels identified with the body, with the mind. Meditation is the awareness that "I am not the body and not the mind!" The

moment you become aware that you are not the body and the mind, suddenly all boundaries disappear; they were created by your identification. Suddenly you are no more in the prison.

The prison was illusory, it was your creation. And because the prison was illusory all your efforts to get our of it were illusory. The ego is an effort to get out of an illusory prison. It is like a medicine which is itself illusory but is trying to cure some illusory disease. And an illusory disease always finds some illusory medicine...

Meditation is a simple process of knowing the reality as it is. It is silence, it is awareness, it is watchfulness, it is witnessing. And witnessing is the key, because when you witness something you cannot remain identified with it. The moment you witness something you are separate from it. The witnessing is never the witnessed. If you can witness your body you are transcendental to the body, beyond the body. If you can watch your mind you are beyond the mind. If you can watch your feelings you are beyond the heart, and these are the three limitations.

Once you know your transcendence you feel oceanic, vast. Then there is no need for the ego. The ego cannot be dropped, because in the first place it doesn't exist. But in meditation it disappears.

And this is where I differ from all so-called traditions. They all say "Drop the ego, *then* you can enter into meditation". That is sheer nonsense! It is lying, like telling a person that "First you get healthy then you can use the medicine. First you get healthy". If that is the requirement to use the medicine then the whole thing is absurd. For what the medicine has to be used then? And this is what has been taught for centuries: drop the ego, so that you can enter into meditation. This is not possible.

So the people who try to drop the ego they start having a new kind of ego, far more subtler -- the ego of humbleness, the ego of egolessness. Again they are trapped. It is bound to happen, it is inevitable.

My approach is just the opposite: do not be bothered by the ego. Go to the roots. Why you have created the ego? -- because you feel inferior so you want to create something big around yourself to hide your limitedness. You want to brag, you want to puff your ego as big as possible; like a balloon you go on puffing it. But inside the cause is inferiority and inferiority is caused because of identification. So the deeper you go into the roots you will find the basic disease of humanity is identification; hence the only medicine that is going to cure is witnessing. Witnessing destroys identification, and then you need not drop the ego because there is no ego to be found.

And to experience oneself in one's vastness, infinity, eternity, is the moment of bliss, the moment of truth, the moment of realisation. That is the ultimate goal of sannyas.

This is your name: Swami Anand Pratika.
Anand means bliss. Pratika means a symbol.

Blissfulness is the symbol of self-realisation. Blissfulness is the indication that one has arrived home. It is blissfulness which proves godliness. Without

blissfulness life is meaningless; one is simply groping in darkness, stumbling, somehow managing to live, but there is no significance, no joy. Life is felt like a burden, like a curse.

Jean Paul Sartre says man is condemned, cursed, to be. Obviously, that means one will be constantly thinking of committing suicide -- and that's what is happening to the modern mind: suicide has become the most significant problem. The question is why to live, for what?

Blissfulness has totally disappeared, and the strangest thing is that it has disappeared because of the so-called religious people in the world. The religious people have created a kind of seriousness. They have destroyed cheerfulness, they have condemned cheerful as something mundane, profane, sacrilegious. They have raised sadness, seriousness, to the heights of saintliness.

Christians say that Jesus never laughed. This is an utter lie! But for two thousand years Christians have believed in that. And if Jesus himself never laughed, how anybody else can dare to laugh? To be a Christian means to be sad, and if you are a Christian saint that means you have to be utterly sad, dead, a living, walking corpse, with no joy, with no song, with no celebration.

In a very subtle way religions have condemned life and all that belongs to life and they have praised death and all belongs to death. They were all death-oriented.

My sannyas is life-oriented, life-affirmative. I am against seriousness, I am all for laughter. i am all for cheerfulness, I am all for light-heartedness! The truly religious person will live his ordinary life with immense joy and ecstasy. He will not call it ordinary. He will live it with extraordinary sensitivity. It is a gift from the whole, it is a gift from the beyond -- it has to be respected, loved, appreciated! And it is really an immense gift. All these tress and the birds and the people and the rivers and the mountains and the stars and this vast sky, all this eternity... It seems really strange, sink, that somebody can be serious in this celebrating existence!

But seriousness has been praised, and because it has been praised people have tried to be serious. They have repressed their cheerfulness, they have repressed their dances, they have made themselves cripples, they have paralysed their being in every possible way. They have cut themselves so that they can fit into the pattern of being a respectable saint.

To me this has been a calamity. Religions have been committing a great crime against man, and it is time that it should be corrected. It is already late.

A total rebellion is needed. My sannyasins have to be rebels; rebellion against life-negative attitudes, rebellion against seriousness, rebellion against the so-called other-world. This is the only world, and we have to live now and here. We are not to sacrifice now and here for some fantasy of a heaven or a paradise or a moksha. We are not to sacrifice the present for the future -- that is stupid -- because the future is born out of the present; if you kill the present you are killing the future too, because you are killing the mother and the mother is pregnant. You are killing the child too.

Each moment functions as a mother for the next moment. Condemning it is dangerous. Appreciate it, love it, rejoice in it.

Blissfulness has to be the very flavour of sannyasins, the symbol of my sannyas. Dance, sing, laugh, love, live, and live totally and passionately. Live intensely because who knows? -- the next moment may never come. This may be the last moment. So drink out of it, don't leave a single drop of the wine in the cup of the present! Don't postpone it for tomorrow because the tomorrow never comes.

And if it comes it will bring its own wine -- why be worried? It will bring its own songs and dances. This moment has its own taste -- rejoice in it -- and next moment will bring its own world. And if you know how to rejoice you will be able to rejoice that too, and if there is another world after death you have prepared yourself; by rejoicing in this world you will be ready to rejoice that too.

Sometimes I wonder, if your so-called saints enter into paradise, what they will so there? Just sitting like fools! They cannot dance, they cannot sing, they cannot laugh, they cannot even exchange jokes with each other, and for eternity they have to live there (laughter). Now there is no coming back! Once you enter into paradise you enter forever, so beware! Either don't enter or if you enter then learn the art of being blissful. Then wherever you are it is paradise. Even the hell will be heaven to my sannyasins: they will paint it orange (laughter), they will sing hallelujah, they will dance. Either the devil will have to become a sannyasin or he will have to leave! (laughter) There is no other alternative!

The question is not of going to heaven; the question is learning the art of being in heaven, *wherever* you are. Right now we are here, so *this* place *this* moment, has to be divine. This moment has to be squeezes to its totality.

I teach only blissfulness because to me that is the symbol of true religion. And it is only a question of understanding. Once you understand that it is unnecessary to be miserable, your energy starts turning into bliss. Once you understand that there is no need to be bothered for respectability... the society is playing a game, the game is it respects if you are serious, and if you want respectability you have to be serious. But then you will remain miserable. That respectability is not worth. Don't be bothered about respectability. Just think of one thing, and that is how to be blissful, whatsoever the cost.

And the blissful person naturally helps others to be blissful. The blissful person is a blessing to himself and also a blessing to whole existence. Perhaps you nay not be respected, perhaps the traditionalists, the orthodox people may not think you religious -- who cares? Those who understand, they will respect you. But the people who understand are very few. The crowd consists of blind people. A sannyasin has to be very clear about it that you are getting out of the mob psychology.

By becoming a sannyasin you are dropping out of the crowd mind, you are becoming an individual. Now, from this moment inwards you will be living the life of a rebel, but it is a joy, it is an ecstasy to be rebellious. Only the rebellious people know what life is, only the rebellious know what god is, because god is the very centre of life. In fact life and god are synonymous.

This is your name: Swami Prem Bhagwat.

Prem means love. Bhagwat means divine, godly.

Love is a multi-dimensional phenomenon. It can be animal, it can be human, it can be divine. These are the three main dimensions.

Love is animal when you are exploiting the other as a means, and millions of people know only animal love. We can call it lust. It is the lowest love, below human beings, more physiological, chemical, hormonal, than psychological. At the most it can bring you a certain sexual relief, the same kind of relief that comes from a good sneeze! (laughter) Sometimes a good sneeze brings even better relief! (more laughter) But it is the same time, type of thing: there is not much in it.

One becomes burdened with sexual energy and one needs the release of the energy. And when the energy is released you feel unburdened. This is a very physiological process. To remain in this kind of love is to miss the great opportunity of life. One has to rise above the animals, but very few people rise -- remember -- because people think this is all there is to love. All these husbands and wives and all these marriage ceremonies, and all these priests and temples and churches and wedding bells and all this nonsense (laughter)... So much ado about nothing!

And these fools say that these marriages are made in heaven. if these marriages are made in heaven, then what is made in hell? then I cannot conceive because one cannot fall below this!

Very rare and few people rise to the level of human love. Human love is friendship, animal love is possessiveness. Animal love reduces the other into a thing, into a commodity. Human love raises the other, helps the other, to some to one's flowering. It does not use the other as a means; it respects the other as an end unto itself. It is pure friendship.

Sex *may* be a part in it, but a very secondary part, almost negligible, does not play the central role. In the animal love it is all and all. It is simply sex parading behind the word "love", but in human love there are many more things. There is sensitivity, caring, compassion. there is a certain psychological at-onement: two psyches are feeling in deep tune, a subtle dance of energies.

Sexual energies also are there but only a minor part. If in animal love they are ninety-nine per cent, then in a human love they are only one per cent. And the miracle is when higher qualities start growing in your loving relationship, sex itself is transformed; it is no more animal, it also starts having a new quality to it. It is now only one of the ways of sharing. There are many ways. Two lovers may be just sitting there, holding hands, looking at the moon, and that nay be far more satisfying than anything sexuality can ever give. Or maybe listening to each other's song or reading poetry together or watching a painting or creating something together -- a sculpture -- or making a garden, planting seeds, doing something together in deep harmony, in deep accord, a subtle music.

In this music even sex starts having a new flavour: It may happen, it may not happen; it *can* happen, it is not prohibited, but it is no more animal. It is not the goal of the relationship. Relationship has far higher goals. it is one of

the ways of relating, and there are thousand and one other ways of relating.

The animal love is continuously a struggle, conflict: the struggle to dominate the other, the struggle not to be dominate by the other. There is some violence in this. Just animal sexuality is bound to be violent. It is a kind of oppression, exploitation, and one wants to posses the person for future use.

And particularly man, because he is physically more powerful -- not in any other way, just only physically. And that too is not a natural fact; that too is only because of a certain conditioning for thousands of years. Because he was the hunter, the food gatherer, the woodcutter, naturally, he started growing muscles, started growing more physical strength.

There are matriarchal societies still alive where man is weaker than the woman, because they have lived in a different way. The woman is the food gatherer, she is the hunter; the man takes care of the children, looks, takes care of the house. The man is a housewife and the woman is really the husband. And strange phenomenon: in these matriarchal societies the man is weaker than the woman. It is just because of certain historical situations that man became more powerful -- it is not natural -- but once he became more powerful he used his power to dominate the woman.

Now all over the world the married woman carries signboards that she is married; no man carries any signboard. It is a strange thing. You cannot judge by seeing a man whether he is married or not, but you can judge immediately whether the woman is married or not.

In India the woman who is married can be judged immediately. She used certain ornaments which only married women are allowed to use, she uses colourful clothes which widows are not allowed to use, she uses few ornaments which virgin girls are not allowed to use, so she is a walking signboard that she is married; that she is somebody else property: nobody should look at her. But the man carries no signboard.

Obviously, the reason is clear: you put a signboard on your house -- it is your property -- you put your name on it, but the house cannot put its name on you. You are the owner and the house is the owned. The woman is property, so you have to put...

In India when a man dies, in the old days, the woman had to die with him. Just the fear and the suspicion that she may be used by somebody else; it is better that she should be destroyed with the man. That was prevented. Still it happens once in a while, but because of the Britishers it was prevented. If India would have been in the hands of the Hindus it would have never been prevented. It was so ugly an act, it was pure murder and far more murderous to throw a living woman into burning fire, with the dead body of the husband.

It was forcibly prevented, legally prevented, but still the widow has to show immediately few things: she has to remove the signboard that she is a married woman, she has to shave her head so she becomes ugly, and everybody knows that she is a widow, untouchable: The owner has died and nobody should do anything to hes property. Just to respect the dead she cannot wear any other colour than white, she cannot use ornaments, she cannot participate in marriage ceremonies, she cannot go wherever there is some festival is happening because even her presence is a curse. She is condemned

in every way -- although she is allowed to live, but in such a humiliation. This is all animal. This is not human.

Human love is not a marriage. Human love is a meeting, a merger, a melting, out of freedom. Two persons out of their freedom decide to be together, just for the sheer joy of being together. It is a psychological relatedness. This is the second dimension of love.

And the third is the ultimate dimension; I call it divine, godly. When the other is not even particularised, when your love is not addressed to anybody in particular, when your love is simply a quality, not a relationship at all.

In the first it is a possessiveness, the relationship of the owner and the owned. In the second it is a relatedness between two friends, addressed towards each other. In the third it is simply your quality: lovingness. Now it is not love but lovingness. Wherever you are you are in a state of lovingness -- even withe the trees you are loving, with the rocks you are loving, with people you are loving. It is just a quality to you. It has nothing to do with the other. It is unaddressed love or, in another words, addressed to god -- both mean the same thing because god is not a person.

God means simply the whole universe, addressed to the whole or addressed to nobody in particular, but arising from you, spreading all over, reaching to all nooks and corners of existence. I call it prayer.

First is lust, second is love, third is prayer. And when one reaches to the state of prayer one has found the real source -- of life, of truth, of freedom, of all that is valuable. One has entered into the temple of god. That is our deepest longing: Every human being is searching for it, but one may search consciously or unconsciously. Everybody is searching unconsciously. Sannyas means you are trying to make your search a conscious search, a conscious enquiry.

And remember one thing: only those who consciously search ever reach. The unconscious searchers go on stumbling, go on getting diverted, distracted; there are thousands of wrong doors and there is only one right door. Unless one is very alert one is going to miss it. If one is constantly alert and aware only then one can avoid the wrong doors and can reach slowly slowly like an arrow towards the right door.

Sannyas is a conscious enquiry into the phenomenon of love. And the moment you have reaches to its peak you have reached. Then there is nowhere to go: Immense contentment happens, just flowers go on showering, life becomes a sheer ecstasy.

Nirvana Now or Never

Chapter #8
Chapter title: None

8 February 1981 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

Ma Dhyan Renate.
Dhyan means meditation. Renate means reborn.

The first birth is not the real birth. One certainly comes our of the physiological womb of the mother, starts functioning as a independent, physiological unit, but there is still a deeper womb -- the psychological. Unless one comes our of that too, the real birth has not happened.

Meditation is the process of coming our of the psychological womb, coming out of the mind. The moment you are out of the mind, you are free of all limitations. There are only two kinds of limitations: the limitations imposed by the body and the limitations imposed by the mind. These are the only prisons, the only chains. Once you are out of these two you are as vast as the universe itself. Then you are just pure awareness, with no beginning, no end.

The pure awareness is beyond time and space both. This is the beginning of true life, a life that is eternal, a life that knows no death. The first birth is not true birth because it will come to an end. It is bound to be followed by death. How can one call it a birth? It implies death. It is not the beginning of life, in fact it is the beginning of death. The moment a child is born he starts dying; when he is one day old it means he has died one day. If he is going to live seventy years now there is one day less. Every day life will be running out of his hands. Each birthday will be really a death day.

A life that ends to death is not true life. Only a life that knows no death, knows no end, can be called a true life. Sannyas is the search for the true, the search for the second birth.

In India we have called the seers twice-born, vija. And that's exactly what Jesus means when he says to Nicodemus "Unless you are born again you shall

not enter into my kingdom of god." His way of saying is old, metaphorical, religious. What I am saying is the same thing, just the words are more contemporary, they belong to this century; hence I will not call it the kingdom of god, because that unnecessarily creates troubles, I will call it the kingdom of awareness -- which is more relevant, more acceptable, to the modern consciousness.

Man has grown up, man has come of age. The way Jesus is speaking is a little childish. He calls god the father. his own word was "abba", which should not be translated as father, it can only be translated as daddy. All the old religions are in a way childish -- and it is natural -- religion was just beginning, but now we have to use a more mature language. So I say "Unless you are born again you shall not enter into the kingdom of awareness, deathlessness, eternal life."

(To Hilton) Good! You look crazy! (much laughter)
This is your name: Swami Dhyan Giten.
Dhyan means meditation. Giten means a song.

When I say you look crazy I mean you belong to me! (laughter) Where you have been for such a long time? (much laughter)
-(Can't get it)

-You... you have come home. I am collecting all the crazy people from (laughter) (?) nook and corner of the world, and I immediately recognise (can't get it)
So now there is nowhere to go! Say yes!
-Yes! (much much laughter)

-Meditation (much laughter)... exactly drives you crazy, because it takes you beyond the mind, but crazy in a very beautiful sense. It is a transcendence from all logic, and all the stupidities that are involved in the logical style of life.

Logic is applicable to the mundane world, for calculation, for arithmetic, for business, for science -- for the world of the objects it is perfectly okay, but the moment you start entering into higher planes of being, the moment you become interested in poetry, in singing, in music, in dance, in love, in prayer, then you have to leave the world of logic behind. Then you have to take a quantum leap, because unless you are capable of containing contradictions within yourself you will not be able to be a poet. You will not be able to be really a creator.
Logic cannot create. It can analyse, it can dissect.

There is a story of a Sufi mystic, Farid: one king came to visit the mystic. Somebody has presented him a golden scissor, studded with very precious diamonds. It was a piece of tremendous beauty and art, so he brought the scissor as a gift to the saint. When he presents it to Farid, Farid looked at the scissor, said "It is beautiful and I don't want to offend you, but it is useless to me. *You* keep it. Next time when you come rather bring a needle for me."

The king was a little puzzled. He asked "I don't understand." Farid said "It is very simple. The function of the scissor is the function of logic -- it cuts --

and I belong to the world not of analysis but of synthesis, where we join pieces together. A needle is needed. The needle is more symbolic, more representative for my approach," he said "than a scissor. My function is to create higher unities and the ultimate unity when the whole universe becomes one organic phenomenon is bound to be illogical, because it will contain summer and winter, man and woman, yin and yang, Shiva and Shakti, the positive and the negative, the creative and the destructive, life and death, day and night -- it will contain *all* contradictions. But that's its beauty that even though it contains all contradictions they are contained in such a beautiful, organic say that they create an orchestra. The total effort is of unity: they become complementaries.

And that's exactly the function of meditation: the function of a needle, not the function of a scissor.

Mind is like a scissor. Meditation is like a needle. Meditation simply means go on joining things together which logic has put apart. The moment you can conceive the whole as one you have arrives home -- say meditation is a song, is a dance, is a love affair, love affair with the whole! It is celebration.

And hitherto all the religions have tried to be logical; hence they all have created theologies. Now that is an absurdity: theology means logic about god -- that is sheer nonsense. There is *no* logic about god. If you move through logic there is no god. If you experience god you have to drop logicalness. You cannot have both.

Theology is a contradiction in terms. Theo means god, logy means logic. Nobody has ever been to prove god logically and nobody will ever be able to prove. And it is good that god is not provable through logic. If you prove god through logic hi will become part of science, physics, chemistry, biology.

Religion will disappear the moment god is proved logically. Because god is not provable he is not disprovable either. One needs not intellect to penetrate into the ultimate; one needs intelligence. Intellect is of the mind, intelligence is a by-product of meditation.

Intelligence is not of the mind, it is of no-mind. It comes out of silence, when the mind has completely ceased, when you have fallen into a deep abysmal silence, then your intelligence comes to its highest peak, and that intelligence brings clarity, perceptiveness, it gives you eyes to see that which cannot be seen, it gives you ears to hear that which cannot be heard. It makes you capable to touch the intangible to hold the unholdable, to contain the uncontainable.

This is the beginning of the world of mystery, of the miraculous, and then life becomes a song, then each breath brings a new song to you, then each moment opens a new door, a new dimension. Then there are surprises and surprises. One lives constantly from one wonder to another wonder. And it is inexhaustible. It's ecstatic and it is not a ecstasy that comes and goes; once it comes it stays, once it is there it is forever.

All the religions have made people sad. They have made people serious. They have made people less sensitive than they were before. They have dulled their sensitivity, their awareness, their loving quality. They have killed in many says, they have been murderous and they have taught people methods

which are methods of suicide.

Renunciation is suicide and nothing else -- slow suicide. I teach rejoicing not renunciation. My sannyas is a totally new phenomenon on the earth. Never before there has ever been anything like it. it is a new challenge, it is a totally new vision.

I don't separate the mundane and the sacred, I don't separate the ordinary and the extraordinary. To me everything is one. Yes, there is a way to live life in a mundane style -- that is logic, arithmetic, calculation, cunningness -- and there is also a way to live life as a sacred love affair, but then one has to be a little bit crazy!

And you have found the right master! (laughter) Good. I will not ask how long you will be here -- you are going to be here.

-I hope till the end of March.

-No, that is not possible! (much laughter)

-(can't get it)

-That is not possible -- you will see! (much laughter)

-I (can't get it)

-Good!

(To Stefan) This is your name: Swami Dhyan Premen.
Dhyan means meditation. Premen means the loving one.

Meditation brings many flowers, millions of flowers. Love is one of the most beautiful flowers that it brings. Without meditation whatsoever is known as love is not love. It is something else parading as love, masquerading as love. And because it is something else it creates trouble, it brings misery. it gives you great hopes of joy but those goods are never delivered, because that is only a facade of love. Behind it, behind the thin curtain -- and it is really thin, almost like a Japanese rice paper curtain. Just scratch it a little bit and you will see monsters hidden behind! Possessiveness, jealousy, domination, all kinds of ego trips, even hatred, anger, destructiveness, violence -- all are there, just waiting for their time to erupt.

Yes, for the moment the volcano is silent, but the volcano is there, and any small excuse and it starts erupting. This is not love.

Without meditation love is not possible at all. So I am not condemning people; I am simply saying that what they are trying to do is impossible, it cannot be done in the very nature of things. First you have to kill those monsters -- and they can be killed only by meditation. Meditation functions in two ways.

For all that is wrong in you it functions as a poison and for all that is right in you it functions as a nectar. As you go deeper into meditation, silence, awareness, you will be surprised by one thing: few things start disappearing, and few things start growing. Your inner scenery changes totally, radically. The same energy that was growing weeds now grows roses; the same soil and the same climate and the same sun, and the same water. Anger changes into compassion.

Greed changes into sharing. Sadness changes into festivity and slowly

slowly the miracle goes on deepening. And as you come closer and closer to your centre of being there are more and more miracles to be encountered, and at the very centre of your being, the last and the ultimate miracle: the ego disappears.

And the moment ego disappears love arrives! Love is the fragrance of egolessness, and love is the culmination, crescendo of life and its joy. One who has attained to love has attained to god. Then nothing is missing, for the first time one feels nothing is missing, for the first item one feels an home, at ease, totally relaxed. For the first time one feels immensely grateful to existence. To me that gratefulness is prayer.

Nirvana Now or Never

Chapter #9
Chapter title: None

9 February 1981 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Ma Anand Andrea.
Anand means bliss. Andrea means courageous.

Man has lived in misery for centuries. It has become his way of life; hence great courage is needed to be blissful because the whole crowd that surrounds you is miserable. It is dangerous to be blissful, because it is going against the mob mind. They cannot forgive a blissful person, they have never done such a thing in the whole history. They are very sympathetic if you are miserable. If you create misery for yourself they even respect you, if you torture yourself, if you are a masochist, they worship you like a saint. But to be blissful is risky! THen the whole crowd is against you, they want to destroy you, because your very existence is a question mark on their way of life. Somehow they have accepted that to be miserable is natural, that that's what life is all about.

Now suddenly there comes a person who is blissful: he creates confusion, he disturbs their settledness, he stirs their minds. Questions start arising, doubts about their own life and the philosophies of life they have created start becoming bigger and bigger. Their philosophies start crumbling. A simple blissful man is enough to prove the whole crowd wrong, and nobody wants to be proved to be wrong. People would love to remain miserable but they would not like to be proved to be wrong, and the very presence of a blissful person is proof enough. He need not argue. He *is* his argument; hence the crucifixion of Jesus, the poisoning of Socrates' the murdering of Al Hillaj Mansoor -- and things have not changed even now. Hence I say it needs courage to be blissful, it needs guts to be blissful.

Bliss is *very* simple, but because you will be going against the accepted attitude and approach of people, against their very foundation; hence courage

is needed, otherwise it is a very simple and natural phenomenon.

Misery is unnatural, bliss is natural, but people have accepted the unnatural as their nature. And it has become such a long, long conditioning. It is almost eternal. It has been there forever. Only very few people have been able to escape from this wheel of repetitive misery. But if one decides, one can get out of it. All that is needed is courage; the courage of a gambler, the courage of a person who leaves this shore for the further shore without any map, not even knowing wether the other shore exists or not. but it is really beautiful to go on such an adventure.

Only *this* adventure brings meaning to your life, significance to your being. Only this adventure starts a pilgrimage in your life towards the divine. Bliss is divine!

This is your name: Swami Anand Kavyen.
Anand means bliss. Kavyen means a poet.

The experience of bliss makes everyone a poet. One may not compose poetry but one starts living poetry. One becomes poetry -- that's my definition of a poet. It is not confined to those people who compose songs. It is a *far* wider world with greater significance, with more implications, with more, many more dimensions that have ever been conceived about it. It is more a concern about your being; not what, with what you so, but what you are.

Bliss makes a poet. His whole life starts becoming a song, a melody, a celebration. To live without bliss is to live a very stupid life -- very grammatical, very mathematical, very calculative, but all these things are insignificant. They can make you a good businessman but they cannot give you anything more than money, power, prestige, and all those things are really just rubbish.

I am not against money, I am not against ANYthing. Use it, but don't be used by it. Live as richly as possible. I am not only for inner richness, I am also for outer richniess. There is no contradiction between the two. In fact both should go hand in hand, but don't just be a beggar, accumulating money, don't just be in a constant discontent for power, prestige, respectability. There are higher values. And only those higher values make life worth living, otherwise it is just burden: one can carry it as a duty, from the cradle to the grave, one can go on dragging oneself, somehow. Everybody is dragging, the whole crowd is dragging, so you can go on imitation others but there will be no dance in your life.

And the moment dance enters your life god enters. To me god is a dancer, a poet, a musician, a lover. The idea of god as a father -- the Christian idea or the Jewish idea -- is very childish. The very word "father" is a projection of an orphan, of a mind which is not grown-up, a mind which needs a father figure.

My sannyasins have to learn the art of growing up, becoming mature. then god has a totally different meaning. It is no more a person; it becomes more and more a quality; love, bliss. freedom, creativity. But all these things happen through bliss.

Unless you have abundant bliss in you -- so much that you have to share it

-- there cannot be any poetry, there cannot be any flowers. Flowers are luxuries. A tree blooms only when it has too much juice, too much life, that it has to burst forth into colours, it has to sing and dance and sway, it has to share its joy with the whole universe. That's exactly what happens to a blissful person.

My whole teaching is for bliss. And it is everybody's choice. If one wants to be blissful nobody can prevent, if one is miserable it is one's own decision to be so.

This is the first principle of sannyas, then whatsoever you are is your responsibility. Don't shirk it and don't throw it upon other people's shoulders. It is your and only your responsibility. To accept it as your responsibility totally brings tremendous freedom, because then you can change, you can choose a different way of life. There is no need to be miserable. We create it hence we are miserable. Don't create misery and bliss erupts in you like a volcano!

This is your name: Ma Anand Sudhi. Anand means bliss. Sudhi means remembrance.

Bliss is not something new that we have to achieve. It is a forgotten language; we have only to remember. Each child has known it in the mother's womb. Each child has experienced it but then the moment he enters into the world, he starts losing contact with it. We start changing him into an extrovert, we start forcing him not to be an introvert. In the mother's womb he was an introvert; he was just living within himself. There was nobody else. He was in total aloneness, in tremendous silence, in profound peace. There was no anxiety, no thought, no desire, no mind as such -- not even dreams, so no question of nightmares. He was just in a deep meditative state.

But the moment he is born, he opens his eyes and he finds a big world around himself, and naturally, he himself becomes interested in the big world. And the whole society wants him to come out of himself. So slowly slowly we lead him out of his inner being into all kinds of relationships. We teach him extroversion.

This extroversion makes him forget his bliss, and the purpose of sannyas is again to help you to reach to your innermost core, again to have that experience that you had once, again to be in that space which was once yours. In fact that's why there is such a search for bliss, because we have known it. One can search only for that which one has experienced in some way, somewhere. It haunts, it follows you, in the deep unconscious somewhere it is still intact, still calling you to come in.

Meditation is only a simple process of turning inwards, a one hundred and eighty degree turn.

I am not against the outside world, but first one should become centered inside one's being and then you can live outside. That centering should not be forgotten, because that is our real life, our kingdom. We should remain centered in it, grounded in it, and then we can live in the outside world. There is no problem in it.

So I don't teach my sannyasins to escape from the world; I only teach them

how to remain centered and yet in the world, how to remain blissful and yet in the marketplace. And the true bliss is not disturbed by the marketplace. That which is disturbed by the marketplace is not true; it is phony, cultivated, it is something believed, something that you have created through auto-hypnosis; only then it can be destroyed and you can be directed from it.

Remember, that bliss is not an ambition, it is not an achievement, it is not something to be found, created. It is something that is already the case in the deepest part of your being; we have just to step back to find it. It is ours. Even though we have forgotten it, it is there. It cannot be lost, only forgotten. Hence sannyas is only a remembrance, not a discovery but a rediscovery.

This is your name: Swami Anand Bijen.
Anand means bliss. Bijen means a seed, a potentiality.

Bliss is a seed with *all* potentiality, with millions of flowers hidden in it. One has just to find a right climate, right soil for it, and it starts growing. Sannyas is a climate, a soil.

To be a sannyasin simply means to fall in the soil like a seed, and to die in the soil like a seed. Unless the seed dies it cannot grow, it cannot attain its potential, it cannot become actual; hence the death of the seed is not really a death, but a birth. A seed as a seed is dead. When the seed dies it starts living -- that's the meaning of Jesus crucifixion and resurrection. I don't think it is a historical fact, it cannot be.

Only superstitious people can believe in such stupid things, but it is a beautiful metaphor. And because Christians have insisted that this is a historical fact they have missed the whole point, they have missed the metaphor, which is its real essence. The metaphor is Jesus dies on the cross and then there is a resurrection, after three days.

Those three days are significant, that number is significant. In the East he must lave learned the idea, because he has been in the East, for eighteen years. There is no record in the Bible, it is a big gap -- where he has been? But there are records available in eastern scriptures. He has been to Egypt, he has been to Kashmir, he has been to Ladakh. In an ancient library of Ladakh, still, there are records.

These eighteen years from the age twelve up to the age thirty he lived with great masters, and he learned many secrets. He must have carried the idea of the number three, because in the East we say you have to die three deaths. Each day represents one death. First, the death of the body, the outer shell of the seed; second, the death of the mind, the inner shell of the seed; and third, the death of the heart, the innermost layer of the seed. When these three have died the fourth is born -- that is resurrection, the fourth. We have called it in the East, Turiya. Exactly it means, the fourth -- it is just a number. We have not given it a name knowingly, because all names are bound to be misinterpreted sooner or later; hence a number has been given. You cannot so anything with a number, the fourth.

God can be misrepresented, soul can be given meaning, self can become

just an ego -- maybe a holy ego, a holy ghost -- but what you will so with the fourth? There seems to be nothing to do with the fourth. It is simply a number. It simply represents you have passed the three layers and reached the fourth. Those three days represent three deaths, and fourth is the resurrection.

Bliss is a resurrection. Misery is living like a seed and bliss is like blossoming. When a man becomes actualised, realised, when all his potential becomes a reality, then only there is bliss, then only there is contentment. That's exactly the meaning of paradise. The word "paradise" comes from a Persian word, "firdaus". Firdaus means a beautiful garden.

A man becomes a beautiful garden. A seed is just ugly, but it contains tremendous beauty. You cannot find it by dissecting the seed. The seed has to find a right way to die. You can cut it by knife, but that is a wrong way to die.

Millions of people die but they die wrongly, hence they don't become Buddhas or Christs; very few people have died articulately, artfully, scientifically.
Sannyas is both; a process of right-dying and a process of resurrection.

This is your name: Ma Anand Mani.
Anand means bliss. Mani means a diamond.

The greatest diamond in the world is Kohinoor. It is in the possession of the British queen. It was found in a small village in India, Golconda. The person who had found it was a farmer. he had found it in his own farm; a small stream used to flow, and by the side of the stream he found the beautiful stone. He thought it will be good for the children, they will play with it, so he brought it home. And for three years it was lying around; children sometimes were playing, throwing it here and there. It was just by a chance that a sannyasin -- a wanderer sannyasin -- stayed in the poor man's hut one night.

He used to be a jeweller when he was not a sannyasin. He could not believe his eyes: he had seen thousand of diamonds but never such a big diamond. he must have lost a beat (laughter)... he remained in a shock! And children were throwing that precious thing here and there, and he asked the farmer "Are you mad or what? This must be the greatest diamond in the world. I cannot believe there can be a greater diamond than this. You can become the richest man."

The man said "It has been lying here for three years." Then the diamond was given to the king. Now Kohinoor that exists is only one-third of his original weight, but millions of times more precious because much had been cut, polished; in cutting and polishing it had remained only one-third of its original weight, but as it has been cut and polished more and more, it has become more and more precious.

Each man is a raw diamond, and each man is in the hands of those who don't know that what a precious phenomenon life is. It is just lying around, people are wasting it. It needs a jeweller to recognise, to see, the beauty, the possibility, the future. It needs a visionary, a great poet to see what it can become. That's the function of a master, to help each disciple to recognise the preciousness of life, its infinite treasures, its hidden kingdom.

Every man is a Kohinoor and every man is in wrong hands. Every man needs to be reminded, every man needs to be awakened so that one can recognise what life can be! Of course then much cutting and polishing will needed, but once you have recognised the preciousness of your being then one can do everything for it.

The whole process that happens between a master and a disciple is exactly that of a jeweller and the diamond: the master has to cut in many ways, because much is unnecessary, non-essential, much is ugly, much is not needed -- it has to be eliminated.

The ego has to be eliminated, the anger has to be eliminated, the violence has to be eliminated, the hatred, the possessiveness, the jealousy, the greed. And when all these are eliminated then there is bliss, love, awareness, freedom, godliness. They *are* there but hidden behind layers of the non-essential and the ugly. But all these layers can be removed. Yes, sometimes it hurts, because sometimes one things this is very essential and it should not be eliminated.

This phenomenon of the master and the disciple is one of the greatest contributions of the East to humanity. In the West there have been only teachers and students. Even a man like Socrates is thought only as a great teacher, and Plato and others are his students. In the East we have a great distinction between a teacher and a master.

A teacher is only to give you information. A master has to give you transformation -- it is a totally different process. Information is not difficult: you can go on memorising it. That's what schools, colleges, universities are doing: they go on feeding your biocomputer, they go on putting more and more information in you. The master has to transform you; hence deep surrender is needed, because the master will start working on you and it hurts -- it is surgical. And the moment he takes his sword and starts cutting you, if there is not surrender and love, you will escape! And remember, it is very dangerous to escape from the surgeon's table! (laughter) He may have already (laughter).... but few things, opened few places, and if you escape...

I have heard it happened once! (much laughter) A politician's brain was being changed. His whole brain has been taken out and they were searching for another brain to be transplanted. Meanwhile a man came running to the politician and said "What are you doing here? -- you have been elected the prime minister," so the politician escaped. After seven years he turned, and the doctors said "And what you have been doing? It is a miracle, because your brain is *here*, and we have not been able to transplant another brain!"

The politician said "But I didn't need it -- I was the prime minister. Now I am no more the prime minister, so I have come back. Please fix some brain, because now I will need it!"

It is dangerous to escape from a surgeon's table -- unless you are going in politics, then it is okay (laughter).

A sannyasin has to be in a total surrender, in deep love. It is a love affair. Only then it is possible for him to allow to cut the unnecessary, the ugly, so that the essential can start shining in its immense beauty and splendour. Every man is an imprisoned splendour! -- but imprisoned and the walls have to be

removed. And they can be removed; just a deep and total co-operation from the disciple is needed, a total yes is the need, and once you can say yes, transformation starts immediately, instantly. In the very saying of yes -- when your heart says yes you are already a new person, because ordinarily we are always saying no. Even if we say yes on the outside deep down there is no.

Sannyas is a song of saying yes, first to the master, then to community of the master, the commune of the master, and then to the law that has made one a master and that runs through the commune as a foundation. These are the three shelters the disciples of Buddha used to pray before their sannyas. These were the three prayers they had to assert: "Buddham sharanam gauchchami" -- that was the first step: I take refuge into the feet of the Buddha -- that is surrender to the master; "Sangham sharanam gauchchami" -- I take refuge in the commune of the Buddha -- that is the second surrender.

And remember the second is more difficult than the first, because to surrender to a man like Buddha or a Jesus is not difficult: they are so beautiful people -- one can surrender. But to surrender to the commune (laughter) is far more difficult, because then you are surrendering to people who are almost like you! (laughter) But that helps tremendously: if one can surrender to the commune, then really one's ego is destroyed.

And the third surrender is even more difficult: "Sangham sharanam gauchchami" is the second and "Dhammam sharanam gauchchami" is the third: I go, I take shelter, refuge, into the ultimate law. the realisation of which has made the master the master, the realisation of which has created the commune. The ultimate law runs like a thread in a garden of flowers. You can see the flowers, you cannot see the thread, but it is the thread that keeps them together -- it is invisible. Because it is invisible it is very difficult.

But once one has become able to do the first two surrenders, the third is also, becomes possible. And with these three surrenders one becomes a sannyasin, and then it is not very far away when the raw diamond can be transformed to reveal its true beauty, its true colour, its true glory, its splendour.

This is your name: Swami Anand Udghosh.
Anand means bliss. Udghosh means declaration.

Man can hide one's misery. Man cannot hide one's bliss: it has to be declared! If you don't declare it, it declares itself.

Misery is like a thief: it tries to hide, it does not want to show, it feels its ugliness, it remains behind beautiful facades, but bliss is so beautiful and so overflowing with energy, it wants to dance in the moon, in the sun, in the wind, in the rain. It wants to sing thousands of songs, it wants to share. It is a declaration.

But because we have lived in misery for long, when even bliss happens we try to hide it -- just out of old habit.

One should learn one very basic law: if you hide your bliss it dies; it has to be expressed, then it grows. The more you share, the more you have it. The less you share, the less you have it. If you don't share it at all it disappears. If

you can share it with the whole existence without any conditions it becomes universal. Then you have inexhaustible sources, you can go on giving, and you cannot exhaust it.

So start sharing. Whatsoever small bliss comes to you, sing it, dance it, give it to somebody -- to anybody -- don't make any distinctions. And you will be surprised: as you start giving it, it goes on coming more and more to you! And once you have learned that it comes by giving, then one is never miserly about it.

My sannyasins have to shout it from the housetops, they have to sing and dance in the marketplaces, on the streets, in the crowds. They have to make the whole world aware that something tremendously significant *is* happening. They have to knock on each door -- who knows? The person who is behind the door may be the person who is searching and seeking exactly for what you have brought for him. He may have been searching and not finding it, and just seeing you, he may recognise his own original face: you may become the mirror!

So don't be miserly and don't follow the ordinary law of the economics, that if you share you will lose, so accumulate, be greedy, hide it, don't let anybody know about it -- somebody may steal it. This is not the law of inner world.

Leave all the doors and windows open and send the invitations to all the thieves that it its available -- don't miss the opportunity! You see I have gathered all kinds of thieves around me. These are all thieves!

Nirvana Now or Never

Chapter #10
Chapter title: None

10 February 1981 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Ma Prem Hilde.
Prem means love. Hilde means courageous spirit.

The greatest courage in life is to *drop one's ego* and unless ones drops the ego one cannot know what love is. Love is the absence of ego. It is the experience of egolessness -- and that's what creates the whole problem around the subject of love.

People want to love, people want to be loved. It is natural, it is their basic need, to love and to be loved, but the problem arises that they have to drop the ego. And they want to do the impossible: they want to keep the ego and yet be capable of loving and capable of receiving love. That is not possible, it is not in the nature of things. It is like you can't have darkness and light both in the room together. If the light is there the darkness is not there, cannot be there. If you want darkness then you have to extinguish the light. They exist only in each other's absence. The absence of one becomes the presence of the other; hence both cannot co-exist.

And this is one of the basic anxieties of man: he wants them together, he would like to have his ego. Not only that, he would like to feel more egoistic because of his love, because he is such a great lover, because he loves and he is being loved. Now this is sheer stupidity! And when both the persons who are in love doing the same stupid thing, it becomes a constant conflict. That is another meaning of Hilde, battle, fight, war. Avoid that meaning!

Courageous spirit is only the symbolic meaning. The literal meaning is war, but in a way both are relevant as far as love is concerned. If you want to keep the ego also then love will become a war; if you can drop the ego then love becomes peace, but to drop the ego one needs great guts.

I think that is the greatest courage in life, to put one's ego aside. And what is true about love is true about sannyas too, because it is a love affair on a different plane, on the highest plane possible. Is you want to keep your ego then that will be the barrier between you and me too. Then you can learn few things, you can become knowledgeable, but that is not the purpose of sannyas.

The purpose of sannyas is a total transformation of being -- not just learning a little bit of knowledge, accumulating few more beautiful words, theories, philosophies, ideologies, becoming more informative -- that is not the purpose of sannyas. Information is not its goal but transformation. And all transformation needs egolessness, or in other words, it needs love.
Be courageous and let it happen!

This is your name: Ma Prem Yogena.

Prem means love. Yogena means the meeting, the merger, the ultimate immersion in the absolute.

Just as a dewdrop dips, slips from the lotus leaf into the lake and becomes one with the lake, loses all its boundary loses all its smallness, its definition, its name, its form, its personality, its ego. But that loss is not really a loss but an immense gain. By losing boundaries it becomes unbounded, by losing its finitude it becomes infinite. By losing its definition it becomes a tremendous mystery. By losing itself it becomes the lake itself. It is immense gain, and only those who are ready to lose themselves can find god, because god is not some entity, somewhere.

It is the name of the ultimate merger. Remember, just a name, a symbol -- god is only a symbol for the ultimate merger. The moment the ego disappears and you become part of the whole, that moment is the experience of something so vast you have never known, so incredible. It needs some specific name. It is *really* a milestone, it is an end and a beginning. It is a death and a resurrection. It really draws a line before it you were just a miserable ego; after it you are blissfulness itself.

Before it, it was all dark night; now it is all light. The change is so qualitative. It is not only a change of quantity, not of degrees; it is a quantum leap, it is a jump, nothing gradual. You become discontinuous with the past, you attain to something absolutely dew you were not even aware of that it exists; hence it needs a name to indicate it. God is that name. god is not a person. It is just that experience of merger, when you are disappearing on the one hand, and you are appearing in a totally new vision, on the other hand. The experience is so remarkable so unique, so inexpressible; hence we have given it some names.

Lao Tzu calls it tao -- that is one of the most beautiful names ever given to it, far better than god, because the very word "god", particularly in Judaic and Christian and Mohammedan tradition, has become associated with a despot kind of person. In the Old Testament the god declares "I am a very jealous god." Jealous simply means Jewish, nothing else! (laughter)

Lao Tzu says "I would like to call it tao," and the reason he gives "Why I should call it tao, because it has no name." Tao does not mean anything. It is

just like calling something xyz. He says I will call it xyz because it has no name and something has to be called. So I call it tao. In India we have called it aum -- that exactly is what Lao Tzu means by tao. Aum is just a sound, not even a word. Tao at least is a word; aum is just a sound, a humming sound.

Actually it is very representative: when the person disappears into the impersonal existence great explosion of music happens. It is the release of an imprisoned splendour. Suddenly there is dance and song and celebration, not only in the person who is disappearing, but the whole rejoices it. Aum simply represents a musical sound. That too is again just like xyz. Xyz is the end of the alphabet, aum represents the whole alphabet. Aum consists of three sounds; a, u, m. According to the science of sound these are the basic sounds. All other sounds are by-products of these three. These are the root sounds -- a, u, m. Aum is simply a, u, m; the combination of all these three sounds, and something more, something plus.

When you say "Aum", first a, u, m, and then the "m" is prolonged, "aum", then the "m" is prolonged. It is just a vibration. It goes on disappearing. Just like that the individual disappears into the aum: Aum-that am disappearing.

Slowly slowly you hear it less and less and less. And a moment comes, suddenly it is no more there, it is gone. In Sanskrit it is represented by a simple dot. So a, u, m, and a dot, just a dot. A, u, m, represent three things in you: the body, the mind, the heart, and the dot represents your centre. When the body is gone, mind is gone, the heart is gone, then there is just the centre, the essential core of your being -- that remains. It is not part of your ego. It is transcendent of the ego.

Love and only love is the door to this ultimate merger, meeting, melting, disappearing. That's the goal of sannyas.

This is your name: Ma Prem Mouni.
Prem means love. Mouni means the silent one.

Love is inexpressible. It is impossible to say it. You can live it, you can be it, but you cannot say it. The moment you say it you drag it down, from the world of the stars, to the muddy earth.

The world of stars is silent. Love belongs to the beyond, to the farther shore. When you bring it into words you destroy all that is significant into it. The words are very small and love is like the sky. And to force the sky into a word is not possible. You will destroy the whole beauty.

And what will remain in the word will not be even a far away echo. It will not be the echo of the echo of the echo; hence those who have known love have also known its intrinsic inexpressibility. Now, that can become a tremendous insight; once understood it can give you a clue. The clue is: if you become silent you will know what love is or if you become loving you will know what silence is, as if they are two sides of the same coin. Hence my insistence is on only two things, meditation and love.

Meditation is synonymous with silence. It simply means to be still, to be silent, to be without any thoughts, words, without any mind, just to be herenow. When that silence settles in you, you will be surprised that a great

explosion of love happens!

Either one can travel to silence through love or through love to silence. Both are valid. It is easier to travel from lobe to silence that from silence to love; hence my experience is that more people reach to silence through love -- that is the way of the Sufis. Yes, few people have reached through silence to love -- that is the way of Zen. And these are the only two ways in fact; all other ways can be categorised either belonging to the Sufi way or to the Zen way. But with me, *all* the ways are existing together. I am not trying to synthesise, because I don't see the need to synthesise -- they are one! The need to synthesise arises only when they are not one. I see their organic unity.

There have been people who have been trying to synthesise all the religions, all the paths -- these are the blind people. They don't see the unity which is already there. If somebody comes and tries to synthesise your hands with your legs, and your head with your hands, he is going to create a mess, because you are already in a synthesis, there is no need to fix you.

But if somebody tries to fix you thinking that hands are so far away from the feet (laughter) and they may not be in a unity, and the hands may go this side and the feet may go that side, and the hands may want to do one thing and the head may not want it to do that thing, and there will be great difficulty for this poor woman "So let us fix her," then they will destroy you!

That's what the do-gooders have been doing: they have been creating great mischief in the world, and there are all kinds of do-gooders.

There was one very old scholar in India, Doctor Bhagwandas. I was a very young man when I saw him -- he was a great world-known indian philosopher. His whole life work was synthesis of all religions. When I saw him he was very old. I asked him only one thing and he became very angry. He almost threw me out of his home! I asked him only this much that "If there is *already* an organic unity, then whatsoever you have been doing is sheer nonsense. If there is no unity already then what you are doing is impossible."

He *could* see the point but he was surrounded by his disciples and he ordered that "This young man should be removed." I said "At least let us be synthesised with each other! You have been trying to synthesise Hinduism with Mohammedanism and Christianity and all the religions," and his whole life he did it. I said "You have wasted your life. I have just come to say to you -- I was just passing (laughter) and a friend told me that this place belongs to Doctor Bhagwandas, so I said "Let us come in. Let us have a little chitchat."

And he was surrounded by his disciples, he was very angry! I said "There is no need to throw me out. I will go. My body is synthesised. I can go myself. There is no need to throw me out! But whatsoever you have been doing, remember: you are a blind man and you have not seen the point: it is already one!"

Love and silence are deeply one, but you can move from different directions.

One can move to a single point from many directions. From all over the world one can move to a single point. And these two are the basic approaches. You can choose, you can have your pick: either through love reach to silence -- if you follow the path of love then silence has to be used as a criterion. As you become more and more silent you can be certain that you are moving in

the right direction. Follow love but use silence as criterion whether you are going in the right direction, or become more meditative and silent then use love as a criterion.
If you become more loving then you are in the right direction.

So whether one follows the path of silence or the path of love, the other has to be used as a criterion. And one reaches to the same point. And when one reaches one can see the unity of all the Buddhas, of all the awakened ones. Their whole life can be reduced into loving silence or silent love.

This is your name: Ma Prem Soni.
Prem means love. Soni means golden.

The alchemists all over the world have used the symbol of gold. The symbol of gold means the hidden in man is the most precious. Man lives in the non-essential, and then his life remains trivia, mundane. If he starts moving from the non-essential towards the essential, his life starts becoming golden, he starts gathering a golden aura around himself.

The alchemists say their science is nothing but a process of transforming the baser metal into gold. We are all born with both, the centre and the circumference, but the world uses only our circumference. It needs only our circumference, it comes only in contact with our circumference, and because the whole world uses only your circumference -- your parents, your sisters, brothers, husbands wives, children, people all around, in all your relationships your circumference plays a great role -- naturally, one becomes more and more identified with the circumference and forgets the centre. And the centre is the real goal -- that is our most precious treasure.

And it is only at the centre that love exists; hence people living on the circumference can hanker for love but they cannot get it. They can try to give but they cannot give it either. It does not exist on the circumference. On the circumference cunningness exists, domination exists, all ego trips exists -- but not love.

Love is so precious that nature has put it at the innermost core of your being. It has been hidden so it cannot be destroyed, so it cannot be stolen, so it cannot be easily available to anybody. That seems to be very logical.

If you have a precious diamond you will put it in the most secure and safe place in your house; you will not throw it outside. You will put it in the innermost room of your house and there too, in a safe, and you will lock it and you will keep it absolutely private so nobody knows about it. That's what nature has done: love is so delicate, so precious, so divine, that it has hidden it as the deepest recesses of your being. And unless you start digging for it you will not find it.

Sannyas is a tremendous effort to find one's own treasures, to find the kingdom of god within you. But if one wants to find the centre one has to start moving from the circumference, facing towards the centre. We are standing on the circumference, our back is at the centre, and we are facing the world -- the whole world, the vast world. A hundred-eighty-degree turn is needed, and that turn is meditation: you close your eyes and you look withinwards, you still

your mind and you dive deep within you, you become calm and quiet -- in the body, in the mind, in the heart -- and slowly slowly you start settling to the very bottom rock of your being. It is there you will find the goal of love, the kingdom of love or the kingdom of god. Love and god are synonymous, and love is a far better word than "god", because god, the word "god" has been so much exploited by the priests that it is time that at least for one hundred years it should be put out of use. My effort here is to replace the word "god" by love. Love has not been exploited by the priests and I don't think they will ever be able to exploit it. Love is the word that belongs to the world of poetry, not to the world of priestcraft! (laughter) Priests cannot use it, they cannot even understand it, they cannot make a theology around it. They cannot make temples around it.

Love is dangerous. Priests have always kept the energy of love repressed. They are very much afraid of love, because a person who knows what love is cannot ever be victim of any priest, of any church, of any religion. He will remain independent, he will be living his life according to his love and according to his light. That's what my sannyasins are.

This is not a church, this is not a dogma, this is not in any way a doctrine. By belonging to me you are not belonging to any philosophy. By belonging to me you are only belonging to the purest energy of love. It is not a temple at all. It is not a place for worship. We don't have any rituals, any prayers -- we can't have.

Love needs nothing. Love is enough unto itself. It is the prayer, it is the temple, it is the deity in the temple. It is all in all. It covers the whole reality. it is in itself the total dimension of mysticism. Start moving towards love, towards your centre. Keep aware so that you don't so anything which goes against love. Do everything that helps your love to become more and more manifest, to be more nourished -- and you will find the gold, you *will* become golden. Everybody is born with the capacity to be golden -- that is our birthright.

All that is needed is a determined commitment to claim our birthright.

This is your name: Swami Prem Sambodhi. Prem means love. Sambodhi means enlightenment.

Love is the light of the inner world. A man without love is without light. He may have light on the outside but as far as his inner, his interiority is concerned, it is all dark, utterly dark, so dark that it is impossible to see anything. That's why many people would like to go in but they never go. Once in a while they have a little peek in, and then they become scared because it is so dark. They escape.

In fact the whole humanity can be divided into two categories: the people who are escaping from themselves and the people who are escaping to themselves. A sannyasin is one who is escaping to himself and a non-sannyasin is one who is escaping from himself.

To escape from oneself is extroversion. To escape to oneself is introversion. And unless you come in you will not find the source of light; it will remain dark. It is dark not because there is no light -- there is light -- but it

is a totally different kind of light and you have to get accustomed. It is like when you come after a long walk in the hot sun to your house, it looks dark inside; compared to the outside light, the inside of the house looks dark and dismal. For a few moments you feel it, but if you settle, if you rest a little bit, soon that darkness starts disappearing, your eyes become accustomed, adjusted.

Eyes are very flexible. When there is too much light your pupils start shrinking, because only so much light can be allowed in. When there is less light then your eyes start opening more. It is just like the shutter of K.B.'s camera (laughter) just the lens, if there is too much light then you have to keep it according to the light. If it is less light then you have to keep it exposed for a longer period, a bigger exposure is needed.

Eyes simply function automatically like a camera, and the inner world is really so different from the outer world that it is not only a question of adjusting, it is a question of a radical change. So it takes a little while to settle inside.

Sit in the inside darkness and don't be worried! Enjoy it! It is peaceful, it is vast, it is very velvety! It has its own beauty, its own silence, its serenity -- enjoy it and just sit there and don't be in a hurry, and you will be surprised one day that your eyes have started changing. A new vision has started arising in you. In the East we have called it the third eye. It is symbolic. It is not that there is a third eye somewhere inside. A few foolish people even have tried to dissect dead bodies to find out where the third eye is. It is not anything physiological; it is only a metaphor. "Third eye" simply means a new kind of seeing.

It takes a little time for that new kind of seeing to arise but it arises. I am a witness for it. I am not talking about the scriptures; I say only that which I have known myself. I never say anything that is not my experience. If it goes against my experience then I don't care -- whosoever has said it, I criticize it outrightly. Even though it looks outrageous, it is perfectly okay with me. I have only one commitment and that is to my own experience, to nobody else.

If I find that Krishna is saying something which does not go with my experience, then Krishna is condemned. Then I will hit him as hard as I can! If it goes against Jesus then it goes against Jesus because I cannot vouch for anybody else's experience. I can vouch only for my own experience. I know if one can wait and the waiting seems very long. It is not that long, it only appears, because sitting inside doing nothing, it seems as if time is not moving at all, as if the clock is gong very slow -- maybe it needs a new battery or what has happened.

Time goes so slowly because there is nothing to engage you, nothing to keep you occupied. So even a little waiting looks almost endless, but it is not endless and it is not that big as people think, but it appears certainly.

A sannyasin has to learn to wait, and to wait lovingly, with no hurry, with no impatience -- and then one day, when the eye is ready you know a new kind of light, that is love. Inside becomes full of light and then it starts filtering out of you, it starts radiating out of you. The radiation of inner light is love in your outer relationships. When you meet a man who is full of light you

experience love. But it is a strange world: two persons fall in love and both are in immense darkness, then there is bound to be constant struggle, fight, and they are at each other's neck.

Love becomes almost murderous, tiring, exhausting. One wonders why one has got caught into it, but one cannot get even out of it, because outside also one feels miserable. Then one is in a fix: if you are out of love you are miserable because you are lonely, if you are in love you are miserable because the other is always there to create trouble for you. If the other is there there is trouble, if the other is not there there is trouble. Anyway man is condemned, but the whole thing happens only because we don't know that love is only the outer expression of inner light. It is possible only if you are full of inner joy, bliss, insight, that you can be loving; otherwise it is not possible.

When love explodes it is enlightenment, because it is disappearance of the darkness and beginning of the day.

Nirvana Now or Never

Chapter #11
Chapter title: None

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Swami Premendra Bo.
Premendra means love is god. And Bo means to live.

Life basically is an expression of love. Love is the fragrance of the flower of life. They are two sides of the same coin. The person who avoids love is simultaneously avoiding life too; hence the people who have been life-negative have also been love-negative. In fact escaping from the world was really escaping from any situation where love can arise.

For thousands of years man has lived in tremendous fear of love -- and love is god, and love is life, and love is the very core of existence. But one has to learn the art of loving. It is an art. The capacity is inborn but it can be refined, it can be slowly slowly helped to grow, to become an Everest, a peak. and only when love comes to its crescendo you experience godliness. Then life becomes a sheer joy, then each moment is ecstatic. Then all this nonsense of calling life a misery, condemning life as sin, trying to escape from life, avoiding life, looking so idiotic that one cannot believe that for thousands of years man *had* lived under this impact.

This very life/love-negative attitude proves that man has not allowed his intelligence to bloom. He has lived in a retarded way, like an imbecile.

My own approach is that religion is the name of the art which teaches you how to love, how to live, which makes you capable of loving without attachment, without possessiveness, without any manipulation, without any ego trip. It makes you understanding the complexities of existence, it helps you to work out your way in the jungle of life. It is a great challenge. It is worth accepting, because only those who accept it grow. Those who turn their hips towards life. they never grow. The remain juvenile.

All escapists are basically hippies. Hippies means those who have shown the hip to the life. All your saints, mahatmas, sages are hippies. They are real hippies, howsoever serious and sombre they may look, but they have shown their hips to the world. They are cowards.

But they have been worshipped, they have been imitated by others. Every effort has been made to make the whole humanity follow these stupid people. It is time enough to say a total "Stop!", a full stop to all this nonsense that has been going on and on. Enough is enough.

And my sannyas is a full stop to the whole life-denying approach; in place of it I teach you to love, to live, to be a light unto yourself. That's the only way to become awakened, to be enlightened. That's the only way that one can realise one's potential of becoming a Buddha or a Christ. Not be following Christianity one becomes a Christ, but by living one's own life authentically, without any hypocrisy, without any pretensions, utterly naked in the sun, in the wind, in the rain, open and available. Because there is no need to fear -- it is your life and you are not accountable to anybody else, you are the master of your life -- then why create misery? And why live life in such a way that it becomes a sad affair?

The same energy can become a dance and the same energy can become a death. It is the same energy: all depends on you. You can accumulate the manure in your living room, then it will stink, it will be horrible to live there. But the same manure can be used in the garden and then it will bring beautiful roses, great lotuses. It is the same manure which will stink in the room but will create perfume in the garden. One just needs to arrange one's life in a beautiful way, then there is no need to go anywhere. Paradise is herenow!

This very body is the Buddha and *this* very land the lotus paradise.

This is your name: Swami Satyam Bharti.
Satyam means the ultimate truth.

There is only one truth, because there is only one existence. Existence is the circumference and the truth is its centre. Unless one knows the truth whatsoever you do always goes wrong. It is bound to go wrong. It is like a blind man groping in darkness to find a door.

They define philosophy as a blind man searching for a black cat in a dark room where in the first place that cat is not (laughter). Now the blind man can go on searching forever and forever. The cat is not there, it is black, the room is dark, the man is blind -- this is what philosophy is.

One needs eyes to see, one needs light to see. Only two things are needed: light and eyes. Thinking is not going to help, philosophising is of no use; because a blind man can think about light there is no intrinsic difficulty in it. He can *think* about light, he can gather all kinds of information about light, he can become a great scholar about light, he may even start concocting few theories about light. He may be very logical, capable, to create a systematic idea what light is, but still, he has never experienced it.

He may know everything about it but he knows *nothing* about it. He has not known it, it is not his own experience. It is all borrowed. He is blind.

Thinking is not going to help and people go on thinking about truth, about god, about love, about beauty, about everything, and all these things are experiences.

Clarity, understanding, insight.(???)

Meditation simply means dropping all the knowledge that is there, that has accumulated, that has been taught, that you have learned, that you have read, that you have been told by others. Dropping all that is meditation. Emptying yourself of all knowledge, knowledgeability, is meditation. Becoming spaciousness, throwing all the furniture known as knowledge outside the room, making it utterly empty -- that's what meditation is.

Only in that spaciousness your inner eyes start functioning. And then light is needed.

Light is created by love, eyes are created by meditation. Love is the inner way of creating light. The loving person becomes light-full. His darkness disappears.

So I teach only two things; meditation and love. Meditation to see and love to create light. And nothing else is needed! The moment you have eyes and the light truth is revealed. And truth liberates. Truth brings bliss, truth brings immortality, deathlessness. It takes you beyond the ephemeral to the eternal. It is a radical transformation, from the circumference to the centre. And the moment you are at the centre there is no problem, no anxiety, no anguish. The whole energy that was involved and entangled into anxieties, turns into an eternal celebration, a festival of lights.

In fact, in India the festival of lights has lost its meaning. It has gone to something, to its.... not to its real meaning but to its very opposite. (sp?)"Deepavali" the light festival, started by the enlightenment of Mahavira. It is Mahavira's enlightenment day.

He is a rare person in that sense because almost all the enlightened persons have become enlightened either on the full-moon night or just close to it. He is the only person who became enlightened on the no-moon night.

Because he became enlightened, because he found the inner festival of lights, to represent it we started the whole celebration. But because he was a Jaina Hindus never accepted the story, how the light festival came into existence. They have created their own story about it which is just very ordinary, that Rama has become victorious over Ramana, and that's why we are celebrating. This is a very mundane story, nothing of inner significance, just ordinary. But Mahavira's story has true significance.

It actually happens: when you are in a meditative state and love starts growing in you, you can see a line of lights unending and without any beginning. Kabir says "When I became enlightened I saw as if thousands of suns have suddenly arisen in my inner horizon.

It is the same energy that was our darkness, it was our misery, it was our blindness. The same energy was upside-down.

My work here is to help you to put your energy in a right combination, then it becomes an orchestra. And when life is an orchestra, life itself then is the ultimate truth!

This is your name: Ma Prem Anando.
Prem means love. Anando means bliss.

These are the two most important values.

Bliss has to be the quality of your inner being and love has to be the expression of your inner being, into the outside world. Love is bliss radiating and reaching to others. Without bliss there is no love, that's why so many people want to love and desire to be loved but they all feel frustrated, for the simple reason that they never look for the basic requirement without which love is not possible.

You never sow the seeds and you go on waiting for the flowers. And when flowers don't come and you so much jogging and running and wrestling and yoga and all kinds of stupidities, but flowers won't come still. They need seeds-yoga postures won't help! (laughter) Your jogging is not going to help, wrestling is not going to help. One has to do the right thing.

People want love -- and it is a basic need. Just as the body needs food the soul needs love. Love is the soul's nourishment. It starts shrinking. And many people's soul dies before their bodies die. In fact near about the age twelve the soul dies, then only the body goes on living. It is only the container; the content is no more there; hence the average physiological age is twelve. That's the moment when you stop growing inwardly.

And remember one thing: a river is river only if it is flowing. If it stops flowing it is no more a river, it becomes just a muddy pond. It is river only if it is reaching towards the ocean, but once it stops flowing it is no more reaching to the ocean. It (?)

The moment your inner being stops growing you are no more a river reaching towards god. So people go on growing only physiologically. Their age may be eighty, eighty-five, ninety, but their souls are left far behind when they were twelve, thirteen fourteen, at the most. There is such a gap between their spirituality and their physiology, unbridgeable gap, but somehow they go on managing pretending that they are grown-ups. But you can see that their grown-upness is only phony; they have aged but they have not become grown-ups. These two things are totally different.

To grow in age is one thing, to grow up in maturity is a totally different phenomenon.

Love is a fundamental need. Because it i a fundamental need everybody longs for it, but just longing is not enough. You have to prepare the ground, you have to understand the fundamental laws. These three laws have to be remembered. One is: you cannot get love if you don't give it in the first place. It always comes as an echo: first you have to give, then it comes, it comes thousandfold. But it comes only when you give.

If you want to get without giving it, it is not going to happen. It is against the law of nature, it is against tao. The second law to be remembered is: you can give it only if you have it; you cannot give something which you don't have.

What you are doing to give to people if you are miserable? You will give your misery. And to give misery to somebody is not love. And in return you

will get thousandfold misery. One has to be blissful then one can share.

You can give bliss, then bliss comes back. That's what love is all about: an exchange of bliss.

So the second law is -- first you have to have it -- and with the second law comes meditation in. It is through meditation that you create bliss. It is there but there are few hindrances to be removed. The ego has to be removed, the greed has to be removed, the jealousy has to be removed -- these are all hindrances, and meditation is capable. Meditation is like a sword: it cuts the very roots of all that is ugly in you all that creates misery in you.

A sannyasin has to go on sharpening his sword and go on uprooting all the weeds. Once you have thrown all that is ugly in you you will be surprised: in that very moment bliss explodes. It is your intrinsic nature but it was hindered, prevented, blocked. Those blocks have to be removed.

And the third law is that when you have got bliss don't hold it in, don't be miserly, because the more you give, the more you have it. That is the third law: the less you give, the less you have it. If you don't give at all it dies. If you give it totally you will be surprised that you have found infinite streams coming to you from some unknown beyond. You go on giving and it goes on coming, and it always comes more than you give.

The ordinary laws of economics are not applicable. Just the opposite is the inner law. In economics if you want to have something, be greedy, hold to in, don't give it, otherwise you will lose it. But in the inner world just the opposite law functions: hold it, be greedy and you will destroy it. Share it, dance it, sing it, be festive about it, declare it and don't make any conditions when you give. Give unconditionally, because to put conditions is again miserly.

Just give for the sheer joy of giving and it will be coming more and more, more and more.

Bliss has to be your innermost core and love has to be your radiation of it. And between these two transpires something which people have called god or tao or nirvana. No word is adequate enough to express it, but something beyond words, beyond our imagination, beyond our dreams, happens.

But it happens between these two: bliss inside, love outside. And just between the two, in some strange moment -- I call it strange because it is unpredictable, I call it strange because when it comes it comes, you cannot bring it in, I call it strange because it is not within our grasp. It comes as a gift, as a grace, from nowhere. Suddenly, a moment before it was not there and a moment after it is there, for no visible reason, why it is there and why it is not there -- it is mysterious. And once this mysterious moment has been tasted, one has arrived, one has found the home. Only then this homesickness disappears.

That's the goal of sannyas.

Nirvana Now or Never

Chapter #12
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This is your name: Swami Dhyan Hans.
Dhyan means meditation. Hans means god's gracious gift.

Life gives many gifts -- love, bliss, freedom, truth -- but no gift is more precious than meditation. Meditation functions almost like a master key: it unlocks all the doors, the doors of love, freedom, truth, awareness.

In the gift of meditation all the gifts are implied. It is the very essence; hence it i incomparable. Just to become interested in meditation is a great blessing. There is an old Egyptian saying that it is not the disciple that chooses the master, but the master who chooses the disciple.

The disciple thinks *he* is choosing -- on the surface it is obviously so -- but unless the master has chosen the disciple already, even the desire to choose the master will not arise.

There is another Egyptian saying from the same mystery school. There exited a great mystery school in Egypt. Pythagoras has visited that school and people travelled from all over the world. The pyramids were really created by the mystics for a certain process of meditation.

The shape of the pyramids is such that if you sit inside you can meditate for days together, you will not feel hungry, you will not feel thirsty. It has been recently discovered just by accident that few explorers were working excavating one pyramid. Their dog got lost inside and they forgot about the dog and went home. After many days they thought maybe the dog is lost. They were searching everywhere but nobody thought about the pyramid. Then they went there and they were surprised: the dog was dead (laughter). He must have died simply out of fear because he must rushed here and there and could not find the way, but his body was still warm, his body was not deteriorating

at all.

No sign of death as far as the body was concerned. The body was protected by some mysterious phenomenon.

Then they discovered the shape; the shape of the inside of the pyramids was created for meditators. Even for many day or months they could live without food or water. This was the same school from which these sayings have come.

The second saying is that when the disciple is ready the master appears -- never before. And when the disciple is ready the master appears immediately. It is not coincidental. Just to be interested in truth is a sign that you are already blessed by existence. The basic and the fundamental step has already been taken. You will discover it only in the end, you will recapitulate only in the end, that the whole search that you were thinking you are doing, was being done through you. That's the meaning of god's gracious gift: it does not come directly, it comes in such indirect and subtle ways that the person who receives it never knows that he has been a recipient; in fact he goes on thinking he has earned it, he deserves it.

The people who start meditating think they are searching, enquiring. It is not so. It is existence through you or call it god or life or tao or whatsoever one wants to call it. It is something inexplicable, some energy, you can call it "x", which is searching through you. You are just a vehicle.

And the moment this is understood tremendous growth happens, because the barrier of the ego is dissolved. Even the idea that "I am the seeker, I am the searcher," is a hindrance. If we are just like hollow bamboo flutes and the song belongs to some unknown energy, and we are just passages to the song, then there is no point in carrying the unnecessary weight of the ego. It can be dropped.

Think of meditation as a gift of god, and it becomes so easy then, because all the difficulties are created by the ego. Meditation is not difficult; the ego is the difficulty. So the tight beginning is think it as a gift. In the beginning it is only *as if* it is a gift; in the end you will discover that it was a gift, it was not a question of as if. But even thinking it as if it is a gift helps immensely: slowly slowly the ego gets out of the way, and meditation becomes more and more an effortless process.

It is no more aggressiveness on your part. You are just at the receiving end. And the very idea that it is a gift never makes you pious egoists -- that is one of the greatest dangers in spiritual search: people become pious egoists. And to be a pious egoist, holier-than-thou, is far more dangerous than to be an ordinary egoist, because the ordinary ego is very gross and on the surface, but the pious ego is very subtle and very deep inside you, hiding in the deepest realms of your unconscious.

Once we start with a basic assumption -- I call it assumption because it will be only an assumption right now, a hypothesis; although it is proved true in the end, but in the beginning it is only a hypothesis -- but it gives you a right direction, it makes you relaxed, receptive, available, and the most significant thing is: it makes you grateful. And gratitude helps greatly, thankfulness helps tremendously.

This is your name: Ma Dhyan Natascha.

Dhyan means meditation and Natascha is one of the most beautiful names possible: it means the birth of Christ. It does not mean the birth of Jesus, remember. It means the birth of Christ which is a totally different phenomenon.

The birth of Christ has happened many times before Jesus, has happened many times after Jesus, will go on happening in the future too.

Jesus' birth is a historical phenomenon. The birth of Christ is a spiritual phenomenon. The Buddha is a Christ, Krishna is a Christ, in fact the word "Christ" is only a form of Krishna. It has travelled long from Krishna to Christ. In one of the English languages, Bengali, Krishna is called Christo and from Christo to Christ it is very easy.

There is every possibility that the word "Christ" has its origin in the word "Krishna". Mohammed is a Christ, Zarathustra is a Christ, Lao Tzu is Christ. There have been many Christs but only one Jesus. You can never be a Jesus but you can be a Christ -- that is everybody's birthright.

To be a Christ simply means to reach to the ultimate peak of consciousness, to become crowned, to become an emperor of the inner kingdom. And sannyas is nothing but an inner journey, a beginning of a new dimension. In *this* dimension the ultimate happening is the birth of Christ, and all that one has to prepare for the birth -- in other words, all that one has to do to become pregnant -- is to meditate.

Meditation is a kind of pregnancy. One becomes pregnant with the divine, one becomes pregnant with the ultimate. One carries the ultimate inside one's being just like a mother carries a child in the womb. And continuous meditation goes on nourishing the child inside: the child, Christ.

And there comes a moment when the child simply transforms the very being of the person who was carrying it.

Kabir has a very strange statement. He had many, he has made many strange statements. He is one of the most significant mystics in the whole history, a very poor man, a very uneducated man -- he was just a poor weaver, abandoned by his parents, so nobody knows whether he was a Hindu or a Mohammedan, because these were the two religions there. His name seems to be Mohammedan.

Kabir is one of the names of god in Koran. Kabir means the great one, the vast one. His name is Mohammedan, the name certainly is not Hindu, but he was a disciple and was brought up by a Hindu mystic, Ramananda, so he was thought that he was a Hindu, and nobody knew about his parents. Ramananda was not only his spiritual father; he was also his father in every way. He was his father, mother, master, everything.

Hindu claim that he is a Hindu, Mohammedans claim that he is a Mohammedan. His statements are tremendously significant for a single reason that they are the most absurd -- on the surface -- but if you go deep into them you will find precious treasures.

To explain your name, one of his statements is worth remembering; he

says "I have seen many wonders but the greatest wonder that I have seen is that the child has eaten the mother." Now this never happens, but it can be significant if you understand what I am saying about your name: the child grows so big, the child Christ grows so big that the mother disappears in it. First the child is small as is inside the mother, then the child is so big that the mother is inside the child. That's what he means that the child eats the mother; that is the birth of Christ when you innermost being overwhelms you, when you are absorbed and consumed by your innermost core, when your circumference is eaten up by your centre, when your circumference disappears into the centre, is absorbed into the centre, when you no more have any outside, when you are all and all just inside, just a deep interiority, with no outside corresponding to it.

Yes, that miracle happens. Kabir is right that he has seen a great miracle, the greatest of all: the child consuming the mother; eating the mother totally, not leaving even a little trace behind. This happens through the art of meditation or the magic of meditation. It is a magical art.

Meditation simply means becoming so silent that there is no sound inside you, no word because words consist of sounds, no thoughts, because thoughts consist of words, no ideologies because ideologies consist of thoughts. If there is no sound, there is no philosophy, no religion, no dogma, no creed, no word at all. It is a wordlessness state. In that pure space one's consciousness starts rising, finding no hindrance anywhere it goes on rising, it reaches to its crescendo -- that is the birth of Christ. One becomes a Christ.

I am against of anybody becoming a Christian or a Buddhist for that matter or a Mohammedan, but I am all for somebody becoming a Christ or a Buddha or a Mohammed. I am not creating here a religion or a church. It is impossible to create a religion or a church here, because somebody will blossom into a Buddha and somebody will blossom into a Christ and somebody will blossom into a Mahavira, and you cannot make a church out of these people. These people are bound to remain individuals. They cannot be part of any crowd psychology.

They are out of necessity, rebels. They have their original face, they never borrow anybody's face, anybody's mask. They don't live somebody else life; they live their own life. If they are roses they are roses, if they are marigolds they are marigolds, if they are lotuses they are lotuses. In *my* vision this is going to be the future of humanity. Religions will disappear but there will be a new kind of religiousness -- and that day when it will happen will be one of the greatest day in the history of humanity *and* consciousness, just a kind of religiousness, diffused religiousness.

This is your name: Swami Dhyan Viram.
Dhyan means meditation. Viram means a full stop.

Meditation is a full stop for the mind process. Mind is continuously working, day in and day out. You may be awake, you may be asleep, it goes on working. You may be doing this, your may be doing that, underneath it continues its activity. From the cradle to the grave, untiring the mind goes on

and on. This is the cause of humanity's madness.

Everybody is mad. Madness is not something that happens to few people; it is a very normal state. Yes, when somebody goes too far, beyond the limits of ordinary normal madness we call it mad, but the difference is only of degrees. Maybe the normal person is only ninety-nine degrees mad and the mad person is one hundred one degree -- just a little boundary to be crossed which can be crossed by any small thing. Just a push: your wife dies and wives are never reliable! (laughter) And they die at such a strange moments... For example, they may die on Sunday and you were planning to go to the swimming pool or to the river and the wife dies! (laughter) She could have died any other day but she had chosen to die on Sunday -- now she had destroyed your (? can't get it)... and she will have a good giggle! (more laughter) Or your bank may fail -- they are meant to fail; your business may flop, anything can happen, thousand and one things are there. And any small thing can drive you mad. Just a little push, one degree more, just a little heat is needed.

The difference between the mad people in the madhouses and the mad people outside the madhouses is only of degrees, not much -- not of quality but only of quantity. And you can easily experiment with it: just put on the tape-recorder, close the doors and start talking to it. Whatsoever comes into your mind, don't edit it. Just whatsoever comes, even if a sentence comes only half, its okay, then another sentence comes and they start overlapping, don't be worried, don't start rationalising, putting things in a systematic way; let them come as they are to represent the sheer chaos within, then after half an hour listen to it, and you will not believe that this is you.

In fact nobody ever looks within oneself otherwise everybody will start freaking out. Maybe that is the reason why nobody looks in. Everybody is subconsciously aware that to look inside means to see one's madness. So they listen to Socrates telling again and again "Know thyself," and they nod their heads but they never try to know. They know perfectly well that if we look within we are bound to encounter our madness.

They cannot argue with people like Socrates -- these people are very argumentative. Just to avoid the argument they say "Yes, when the time comes we will look in. You are right: one has to know oneself, we absolutely agree," but they never try! Because once in a while even without making any effort they have come across their mind and what they have seen is enough. It is a maniac, Ayatollah Khomeiniac. It is jumping and jogging and doing all kinds of yoga postures and making faces, and it will drive you crazy if you look at it.

So it is better somehow to sit on top of it and pretend that everything is okay, everything is fine, everybody is saying to everybody else "Everything is fine," and they are all sitting on volcanos (laughter), and everything is fine! And then somebody's volcano erupts and all others say "Poor fellow," and they still go on telling to each other "Everything is fine," and they know perfectly well they are sitting on the same kind of volcanos... but what else to do? Where else to sit?

This is the only place! You have to be yourself. Meditation simply means learning the art to putting the stop to this maniac mind -- and yes, there are

ways. A full stop *is* possible.

It is just like putting the light on and off: you have to know where the button is; if you know the button it is so simple. Meditation is simple, just you have to learn where the button is. I call the button witnessing. If you start witnessing your mind you will learn how to put it off or on. THen whenever you want to use it, put it on -- it has its uses. But when you don't want to use it put it off and remain in utter silence. That silence preserves energy, makes you a reservoir of energy. And William Blake is right when he says energy is delight. It is light also, it is delight too.

When you are full of energy, *more* than you can contain, when the energy starts overflowing you it is bliss. When you have so much that you have to share it it is love. And when you come in contact with this infinite energy within you, you have come in contact with god. The only way to know that something beyond matter exists, something like godliness exists, is to put a full stop to the mind.

This is your name: Swami Dhyan Anuprem.
Dhyan means meditation. Anuprem means love that follows meditation.

The only criterion that one's meditation *is* fulfilled is the shadow of love that follows it.

Meditation we cannot see. It happens in the innermost core. Only you can go there; nobody can be invited there, nobody can be a guest there, not even you best friend, you beloved -- nobody can go there, it is absolutely private.

But when meditation happens inside something immediately happens on the outside too, simultaneously; what Karl Gustav Jung calls synchronicity. It is one of the greatest facts supporting his hypothesis.

Science believes in cause and effect, it believes in causality -- that is its foundation: if you heat the water to a certain degree it will evaporate, hundred degrees and it evaporates. Heating water to hundred degrees is the cause. Hundred degree heat is the cause, evaporation is the effect. It is bound to follow. This is the law of causality. The whole science is rooted in the law of causality. If that is the only law then there is no possibility of any love, any freedom, any awareness, any godliness. In short then there is no base for religion. Then religion simply becomes utterly meaningless.

Unless some other law is also working -- that other law Jung calls synchronicity. It is tremendously significant. That is his one of the most important contributions.

The law of synchronicity says that it is not a causal relationship. Something happens and then something corresponding to it happens, but they are not related as cause and effect. It is a strange law, but it happens. For example, if a husband and wife *really* love each other, deeply, intimately, then you will find few things happening between them which will prove the law of synchronicity: even before the husband has said anything the wife has heard it; she knows what he is going to say, she knows what he wants, she knows what is his need. Lovers start having a certain inner connectedness which is not causal, which is non-causal.

It happens between the master and the disciple even *more* deeply than it can happen between lovers, because the disciple-master relationship is the ultimate in a love affair.

The disciple sitting by the side of a master slowly slowly starts getting into the very tune of the master. His heartbeat starts beating in the same rhythm, he starts breathing in the same rhythm. It is not causal, it cannot be causal. They start having some kind of relatedness which is not material at all.

There is a story in the life of a great musician of South India. He had become very old, one hundred years old and he had thousands of disciples. They all had gathered because it may be the last birthday. There was not much hope that he will survive one year more, so from far away corners of the country, all his disciples who have learned music from him -- and his life has been a long life and he had created many beautiful musicians -- they all came and they all brought many gifts, precious gifts. They were all well-known musicians, belonging to this king or that, they were all rich, respected, and when they were all offering their gifts a beggar came who was also a disciple of the master, but instead of becoming famous, instead of becoming somebody well-known in the county, he had remained a beggar. He must have been a man of different values and qualities, a rebel.

When he came all other disciples who knew him they asked him, just jokingly, teasing him -- they knew that he is a beggar and he has remained a beggar, he had never accepted any post, he had never accepted any reward; he will just sing on the streets, play on his sitar on the streets, for anybody to hear. And he will never accept anything except food, and that too, only for today. So he had nothing to give to the master.

They just teased him -- and he was a *rare* musician, all other musicians were nothing compared to him, but he wanted to live a life of a vagabond, of a beggar, and he had lived that way and he was tremendously happy. He was not tethered to anything and he was not fulfilling somebody else desires; he was living according to his light. It was his joy, not his business to sing, to play, to create music.

So they asked "What gift you have brought to the master?" He said "I don't have much, I don't have anything in fact, but still I can give something." They wondered what he can give so they all gathered, and when he went to the master he sat unto his feet and told the master that "You are hundred years old, your life is more precious than my life, and I am only fifty years old, and I am certain that at least thirty years I can easily live, or maybe more: I want to give these thirty years or whatsoever is left to you. This is my gift -- what else can I give? I am a beggar -- you know, everybody knows."

Then he bowed down in the feet of the master and died, then and there. Everybody was shocked, what has happened? And the master lived exactly thirty years more. This is synchronicity, this is a historical fact. It is not a parable. The disciple must have been in deep synchronicity. This is not cause and effect. There cannot be any cause and effect in it.

But he must have been in such deep tune, in such deep attunement, at-onement, that the moment he said "Accept my life," was enough! He surrendered his life and *that* very moment he died, instantly he died. He never

breathed again.

Meditation is not part of the world of cause and effect; it is part of the world of synchronicity. And the most significant thing that happens, simultaneously; as you go deeper in meditation inside, on your outside love starts blossoming. That is the only proof that meditation is growing, there is no other proof: those flowers of love.

A meditator cannot be unloving and if a meditator tries to be unloving, he kills his meditation. The vice versa has also to be understood: a lover cannot be without meditation; if he tries his love is just a mask, a pretension -- it cannot be true.

Love always follows meditation as a shadow, so wherever meditation is, love is and wherever love is meditation is. Hence my whole philosophia consists only of two words: meditation and love. This is my whole scripture, my whole Bible, my Koran. Nothing more is needed in fact. if you can materialise these two things in your life you would have known all that is worth knowing, all that is worth being.

Ma Dhyan Anugita

This is your name: Ma Dhyan Anugita.

Dhyan means meditation. Anugita means the song that follows it, the music that follows it, the celebration that follows it.

Many things follow meditation. Meditation is a multi-dimensional phenomenon. It is the spring: not only one flower but thousands of flowers bloom, not only one tree but the whole forest blooms. In India we have a certain flower, palash is its name. When the palash flower opens its buds the whole forest appears as if on fire, because when palash blossoms all the leaves disappear; only flowers remain. It is really a total expression. Nothing is being held back; there is no division at all, otherwise the energy will be divided into leaves and flowers. Palash lives a total life, utterly intense. The leaves disappear, the whole energy is poured into flowers, the whole tree loaded with flowers, just flowers, and they are the color of sannyasins. This is the color that I have chosen - a very lively red, the color of the flames. And each tree has thousands of flowers, and palash always grows in forests, not one tree but thousands of trees together.

So when the time comes for it to blossom, its spring, then the whole forest is on fire. That's what happens in meditation : so many flowers - love is only one, awareness another, freedom still another, godliness, compassion, service, creativity, sensitivity. But all these can be put together in a single word and that is a certain quality of dance and song, a certain fragrance of celebration.

The person who is a meditator is in a state of dance. Not that he is dancing, only dance is there, he is not. He has disappeared into the dance. He sings but he is no more there, only the song. And when such totality and such intensity and such passion is there, life is ecstatic. And to me that is the goal of sannyas: ecstasy! Each moment a growing ecstasy, from perfection to more

perfection, from totality to more totality, from one infinity to another infinity.

Nirvana Now or Never

Chapter #13
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This is your name: Ma Dhyan Runa.
Dhyan means meditation . Runa means mysterious.

Life can be approached either through the mind or through a state of no-mind. These are the only two alternative approaches.

Science approaches life through the mind, religion through the no-mind; hence science comes only to know the superficial, the factual, the mathematical, the measurable. Its very approach prohibits it to enter into the mysterious. Its very presupposition is against the mysterious.

Science has been endeavouring to demystify existence. That's its aim. It is not said so obviously but if you look into scientific researches, discoveries, it is not difficult to find the essential core. Science is trying to find answers for every question possible. It divides existence into two categories: the known and the unknown. That which is known today was unkown yesterday. That which is unknown today will become known tomorrow. That's the only difference between the two. There is no basic difference, no qualitative difference; only a difference of quantity.

A little more effort, a little more work, a little more research and a day is not far away when all will become known. The unknown is being reduced slowly into the known, the unknown is becoming less and less and the known is becoming bigger and bigger. Soon the whole territory will be known. That's the goal of science. In other words that's what I call demystification.

But we are moving towards a very dangerous state. If it is all becomes possible, that all is known, life will become absolutely futile. Life's meaning is in its mystery, but science prohibits it. Its very methodology debars it, makes it blind for the mysterious. The mysterious is a third category; it does not

come under the category of the known nor under the category of the unknown; it belongs to the totally different category: the unknowable -- and that is the dimension of religion, the unknowable.

It cannot be known but it can be experienced. It cannot be known but it can be lived. You cannot reduce it into an answer, into a system of thought, into a logical proposition, into a philosophy. It is vast, it is infinite, it is eternal, but you can drink of it, you can become utterly drunk with it, you can dance it, you can sing it. You can love it, but knowing is not possible.

And to move towards the unknowable you have to make a great change within yourself: you have to move you energy from the mind to a state of no-mind. That's what I call meditation. Meditation simply means putting the mind aside, looking into reality without any idea what it is, without any presupposition ,without any a priori knowledge, looking into existence innocently like a small child. That very look becomes a transformation. That seeing with innocent heart, with wonder in your eyes, with a deep overwhelming awe, and you are falling in tune with the mysterious, you are moving beyond the known and the unknown, towards the unknowable.

God is another name for the unknowable; so is truth, so is love, so is beauty. Different names but indicating to the same moon. Different fingers pointing to the same moon.

This is your name: Ma Veet Cecile.
Veet means transcendence, surpassing, going beyond. Cecile means blind.

Everybody is born blind, but with the capacity to go beyond it, with the potential to transcend it. Very few people have transcended the blindness, for the simple reason because they take it for granted that this is what life is all about. They misunderstand birth with life. Birth is not life, neither birth is the beginning of life nor the death its end. Life is not something between birth and death; on the contrary, birth and death are just small episodes in the long journey of life. Many times birth has happened, many times death has happened: life continues unhindered, undistracted.

So those who take birth as if this is life will remain blind, and then they are bound to be continuously afraid and trembling about death, because if birth is life, then death is the end. One fallacy leads to another fallacy, and between these two fallacies -- birth and death -- the whole opportunity is lost. Between birth and death there is only an opportunity to realise your potential. But it is not given.

The seed is there but the seed is not the flower. The seed contains the flower. If you cut the seed you will not find the flower; you have to find right soil, right climate, right time, so that the seed can die and disappear into the soil and can become a plant.

Once the seed has started growing, the seed has lost its blindness. The seed is blind. It is completely closed from everywhere. It lives in a kind of grave, encapsulated, but the tree is not encapsulated. It has come out of the grave. It is alive, it is open -- open to the sun, open to the moon, open to the stars. It is available to the wind, to the rain, to the songs of the birds. It is vulnerable. It

sways and dances and rejoices. It has moods of sadness, of joy. Yes, there are moments of mourning and moments of festivity.

Now these are scientific facts, even science has become aware about the living element in the trees which is *very* sensitive, ultimately of the same category as man; a different expression of consciousness, a different form of sensitivity, different kind of eyes, different kind of ears, but the tree hears, the tree sees, the tree feels. When you touch it with love it recognises your warmth, it responds. When you come with an axe to cut it, it shivers, trembles, it knows the enemy and the friend, it knows the lover, it knows just the bypasser. It has its own eyes.

Every man is born as a seed and every man has the capacity to become a rosebush with hundreds of roses available to existence, in communion with existence. That's what I call *the* eyes. When you are blossoming then you have many eyes, because existence is multidimensional.

These two eyes that we have are nothing. That is only one small dimension, the physiological, but there are many dimensions, many planes, many aspects of reality. And if a man works upon one's own energies, he starts growing many kinds of eyes. He starts becoming perceptive in thousand and one ways.

When you have reached to the optimum of your potential, when you have realised all that was unrealised in you, then we call, one is enlightened, awakened, is a Christ or is a Buddha.

Your name is significant; it is the situation -- everybody is born blind, but there is no need to stop there. In fact it should become a challenge to go beyond it. If a person can know that "I am blind," then he is bound to do something about it. The moment one knows "I am ignorant," he has already taken a very significant step towards knowing, because nobody wants to be ignorant, nobody wants to be blind, nobody wants to be unconscious, mechanical, robotlike. That is not our nature, that is not our fulfilment. Everybody wants to grow in consciousness, awareness; only then slowly slowly bliss arises, love arises, freedom arises. These are all the flowers, these are all different eyes.

And when you are able to see all that is possible to be seen, then only there is contentment, immense contentment, and great gratitude for existence. To me that gratitude is prayer, and that contentment is the goal of all religion.

This is your name: Swami Purnam Seth.

Purnam means the perfect, the ultimate, the absolute, the whole. Seth means the appointed.

We are all appointed by the whole; and life should not be thought as an accident. That's what science goes on telling to every child. It is unfortunate that the children from their very small age are being conditioned with a very wrong attitude which is going to darken their whole life. And from the Kg to the university this is the climate, that life is accidental, that there is no meaning in existence, that we are just by-products of accidental situations, that we are not needed really. If we disappear nothing is lost; if we are nothing is

added.

The whole existence according to the scientific attitude is accidental. There is no intrinsic significance. It is a chaos according to science, not a cosmos. Cosmos needs some meaning, some intrinsic truth. It is only through religious experience that this chaos is transformed into a cosmos.

Religion gives meaning, significance, a sense of being needed. And remember: it is one of the greatest needs in life, to be needed. And if one can feel that "The whole existence needs me," that "I am here not by accident," that "I am appointed to be here," that "I have a certain message to deliver," that "I have to fulfil a certain mission," that "My life has to deliver, contribute, something beautiful to existence, only then I will feel fulfilled, only then I will feel I have done my work" -- and the joy that comes when you have done any work to perfection; any work in which you have put your total heart.

When you have done it well, finished it well, a great ecstasy arises. It is my observation that only creative people know what ecstasy is. And by creativity I mean fulfilling something hidden in you, discovering it and fulfilling it in your life. Then you have contributed, you have added some beauty to the existence, some joy.

Existence is a little more enriched by you that it was before you. You will be leaving existence a little better, a little higher, a little more poetic, a little more magical, a little more golden than you have found it when you had arrived. That is fulfillment, that's ecstasy.

The experience comes as you become silent. The more silent you become, the more you start feeling the hands of the ultimate behind you. When you are totally silent you suddenly some to see that you are just a bamboo flute on the lips of the ultimate: the song is flowing through you. Your only work is not to hinder it, not to distort it; to allow it pass through you, in its purity.
As it is, it should be delivered.

Sannyas means living a life of pure silence, living life through silence, and then this is the first experience that comes to oneself, that "I am part of a great cosmic plan," that "I belong to an organic universe," that "I am not just a cog in a wheel, that any other cog can replace me." In fact nobody is replaceable, everybody is unique. The moment it is felt, life comes to its ultimate peak of rejoicing.

This is your name: Swami Anand Henry.
Anand means bliss. Henry means home.

The deepest desire in every heart is to find bliss; a bliss that is eternal, a bliss that comes but never goes, a bliss that is forever. But we all are groping, not knowing where to go, there to find it, not knowing what direction is the right direction, what path to follow. But in darkness, in blindness, still, we all are groping. The drunkard is groping, the gambler is groping, the priest is groping, the philosopher is groping, the saint is groping -- they are all groping -- in different ways, in different corners.

My only teaching here is that before you start groping create some awareness. Don't waste your time in groping. First requirement is to be alert,

aware, watchful, because awareness is a kind of light inside. Once you have the light, even if it is a small candle, you can find the way. You can find the door out of the mess you are, out of the misery you are, you can find the door to the temple of bliss. But the basic requirement is not groping. THe basic requirement is a small light within you.

Groping is endless and there is more possibility that you will stumble with this wall and that wall, that you will have this fracture and that fracture, that you will fall upon this thing and upon that, and you will be continuously in a frustration and misery will be multiplied. And slowly slowly a desperation sets in.

The child trusts very much that he will be able to find; the young man is very enthusiastic, very romantic, a dreamer, and he feels that he will be able to do what nobody else has been ever able to do -- but look at the old man: he knows that it is all groping, he knows all the pains he has suffered, he has knows, known all the pitfalls, he has broken every limb, he has accumulated nothing but frustrations and failures, he has become utterly hopeless.

It is not accidental that old people are always angry. It is very difficult to live with old people; they are always irritated, angry. They are not angry with you in particular, they are simply angry at themselves. Their whole life has gone down the drain. You have to forgive their anger.

The angry young man is a very latest arrival on the earth, but the angry old man is very ancient. Old people have always been angry, that's why it is so difficult for people to cope with their parents: the gap is big; they are enthusiastic, they are still hopeful, they are dreaming, they want to do this and that, and they feel they will be able to do it, and the old people, the parents know that it is all nonsense. "It has never happened, it is never going to happen, we have lost our lives and *you* are going to lose your life," but the young man has to go through his experiences, he cannot borrow them from the old, and the old person becomes angry because he is not listened, and he is *really* saying a truth. He becomes angry because nobody pays any heed to him. He is discarded, ignored. Nobody wants to talk to him, nobody wants to sit at his bedside and listen to him attentively.

Who wants to listen to a failure, to a desperate person, drowning? Who wants to listen to somebody who will give some taste of his hopelessness to you? -- Who will create some frustration in you, who will destroy your dreams which are so beautiful. So nobody wants to communicate: this is the generation gap. One generation cannot communicate with another generation, and the reason is that older you get, the more aware you become that all groping is futile, that the whole life is a sheer exercise of futility and nothing else.

There is a truth in it. The truth is that they have only been groping, they never create a light within themselves.

We call the old man wise who has the freshness of the young person and the innocence of the child, who is not feeling hopeless. Even encountering death he is in absolute bliss: he has arrived, he has found the home. And the only way to find the home is to create light. The energy should not be wasted in groping. The whole energy should be concentratedly put into meditation,

because meditation is the art of creating light. Once the light is there the path is simple. Sometimes it happens, the door may be just by the corner, maybe just you had to bypass some furniture and the door was there. Maybe you were just standing on the door, but the door needed to be opened. Maybe on the door was written "pull" and you were pushing. Maybe just something simple; just a little light and you can read what is written on the door. If it is written "pull" and you are pushing, your whole life will be wasted. You can go on pushing and pushing and everybody is pushing hard.

Don't waste you energy in groping. First settle down wherever you are, accumulate your energy. Don't waste it in any way; become a reservoir of energy. And be silent, silently aware. Just go on settling inside. When all turmoil has settled, when there is no noise within, in that very moment suddenly a flame bursts forth in you. And this is the greatest miracle there is, when you inner world becomes full of light.

The moment your inner world is full of light you can walk in that light anywhere you want. You can find everything that you want; you can find bliss, you can find truth, you can find beauty, you can find love. All possibilities are suddenly open, and it is only a question of creating light.

So I don't say philosophise, think, study, grope, search, seek. I simply say sit silently, gather all you energies, become centred, still, and out of that centering and stillness is the beginning of a light and that light then goes on growing. One day you are just pure light and nothing else.

That is the day one has found the home, one had found the ultimate bliss which begins but never ends.

This is your name: Swami Dhyan Neha.
Dhyan means meditation and Neha means love.

Meditation is your inner experience, absolutely private. Love is its expression. Meditation is the inner side of the experience; love is its outer side. It is through love that your meditation shines forth, it is through love that your meditation flows and starts reaching to others.
Meditation is the flower, invisible flower. Love is its fragrance.

A man without love cannot really be a meditator; hence that is the criterion to judge whether a meditator is really a meditator: his lovingness will prove it. And out of hundred so-called saints, ninety-nine are absolutely unloving, not only unloving but full of hate: hate for the world, hate for the ordinary life, hate for this and hate for that. This is not possible to meditators. A meditator is simply a lover: he loves.

It is said of Rabiya el Adawiya, one of the Sufi mystic woman, that when she came across her copy of the Koran a small sentence which says "Hate the devil," she crossed it, she corrected it. As far as Mohammedans are concerned it is sacrilegious, you cannot correct the Koran -- it is god's word!

A mystic was staying with Rabiya. He saw this happening, he said "What are you doing? Have you gone mad? Koran cannot be corrected -- it is god's message given by his *final* prophet, and this is the last message. Now no more message is going to come. You cannot correct it!"

Rabiya said "I don't care whose message it is. Something is wrong in it, something is wrong because my experience is something else. It says "Hate the devil", but I cannot hate! It is absolutely irrelevant to me. It is *my* copy. I am not correcting anybody else copy. It is *my* copy, it has to correspond to *my* experience. Since I have known silence, meditation, I know only love! If devil comes to me I will love in the same way as if god comes to me. There will be no distinction. In fact I will not be able to make a distinction at all, that who is the god and who is the devil. How I am going to distinguish? I will love both in the same way because now I am love."

This is the ultimate flowering of meditation: you simply become love. Hence I say a man without love is not a meditator. And the so-called saint of all the religions have been doing that: trying to meditate but avoiding love.

And the worldly people are trying to do the opposite: trying to love, avoiding meditation. Now that too is not possible; you cannot love without meditation. They always go together. They are not even like two wheels of a bicycle, because some sunning fellow can use only one wheel.

I have one sannyasin here (laughter)... he moves only on one-wheel bicycle; it is not a BIcycle, it is a monocycle. It is not even like two wheels of a bullock cart. It is like two sides of a coin: you cannot avoid the other side. You can hide it but you cannot avoid it; it is bound to be there. Either you have to have both or you have to throw the whole coin.

So anybody who chooses love *or* meditation is throwing both. It is not a question of either-or. You cannot choose. They come inseparably -- and that's what my sannyasins have to prove, that's how my sannyasins have to live. It has never been done. It is time that it should be done, and should be done on a very large scale so the whole world becomes aware that meditation and love are complementary to each other, that there is no need to renounce the world. In fact a real sannyasin will rejoice in the world. He will love and his love will strength his meditation, and he will meditate and his meditation will nourish his love.

Love and meditation are like two wings of a bird.

This is your name: Swami Prasad Devama.
Prasad means a gift. Devama means divine.

Life is a divine gift, but we are very unthankful people. Love is a divine gift, but we have not thanked the whole for it. All that we have got is a gift. We have not earned it; we don't even deserve it, we are not worthy of it. It is given to us by the whole just because the whole is overflowing. It is out of the abundance of god that we get all that we are.

A sannyasin has to become aware of all of this. The moment you start becoming aware all complaints disappear, all grumbling disappear. Instead of complaints a prayer arises in the heart. To me the prayer that is being done in the churches and the temples and the mosques is not true prayer, because people are asking and asking, desiring, demanding. Their prayers are nothing but applications for more. Deep down there is that complaining mind which is saying "I have not got enough yet, others are having more. Be just, be fair to

me. This is not justice." It is not said so, but actually it comes to it: "Give me more!" This is not prayer -- begging maybe, but not prayer.

Prayer has a totally different flavour. It is thankfulness for all that has already been given to us. It is not a demand. And the miracle is the more you demand the less you will get, because you become a pain in the neck of god! (laughter) What you are doing in prayer is just nagging! God is being tortured by these religious people.

Friedrich Nietzsche says god is dead and then he says "Do you know how he died? *We* have killed him!" God is dead -- that seems to be right -- but we have not killed him, that is not right: he has committed suicide! (laughter) Because of all these naggers -- and there are millions and this is only one earth. Scientists say there are at least fifty thousand planets which have life there. So just think of a poor god, one god, only one begotten son. (laughter)... a very small family, planned family. Whatsoever was discardable they have discarded: no mother, no wife -- just god and the begotten son, and the holy ghost! (laughter) Maybe just needed for doing small things for both, running here and there, doing errands (laughter), or cooking food or washing clothes!

And ghosts are good for such things: they need constant occupation. They ask again and again "Give us work." They are workoholics! (laughter) Just the smallest family possible, the most essential family... They must have become tired listening to all these prayers. If god is dead he must have committed suicide. There is no other explanation: if he is dead, then that is the only explanation.

My understanding of prayer is it has to be just a gratefulness. In fact there is no need to say anything; just a heart full of gratefulness is enough! Bowing down to the earth or to the trees or to the stars is enough! Existence understands only one language, the language of silence. It knows no other languages, neither Greek nor Latin, nor Hebrew nor Sanskrit nor Chinese -- it knows no other languages, not even English! It knows no languages at all.

The only possibility is to commune in silence, and a grateful heart is enough. But that gratefulness i possible only if you start seeing all the gifts that are continuously being showered on you. Then each moment there is a surprise, because each moment the gifts *are* coming. All that is needed is eyes to see, ears to hear, a heart to feel.

Nirvana Now or Never

Chapter #14
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This is your name: Ma Dhyan Bernadette.

Dhyan mean meditation. Bernadette literally means a bear's heart, but metaphorically it means resurrection, the beginning of a new life.

Meditation is a beginning of a new life. It is a resurrection. We love through the mind -- that is one way of life: dull, sterile, unoriginal, imitative, mechanical, repetitive, because mind is a machine. To function through the mind is to become a routine, a rut; hence living through the mind brings boredom. As one grows older one becomes more and more bored. And the more intelligent you are, the sooner you feel the shadow of boredom. It is only the idiots who are never bored. Animals are not bored. A certain intelligence is needed to see the futility of what you are doing.

The moment meditation starts you start living directly, you bypass the mind -- that's the whole art of meditation: mind remains there but it is no more your door to existence. It is used as a computer, as a memory system, you can always refer to it, it is your past, it contains all the files of the past, but there is no need to live through those files. They can be piled by the side and you can relate to existence directly, through awareness, not through thought. That's what meditation is all about.

And the moment you relate with existence directly, immediately, without the interference of the past, when you relate to existence now and here, it is a resurrection. It is a beginning of a life which is eternal, which is infinite, which is divine.

This is your name: Ma Dhyan Lena.

Dhyan means meditation. Lena means light. It also means the bright one,

the intelligent one.

The inner light consists of intelligence. The more intelligent you are, the more light-full. The more unintelligent, the more dark.

People are living lives in darkness, because they don't apply their intelligence at all. Meditation means applying intelligence to *each* of your act, to *each* of your thought, to *each* of your feeling. These are the three dimensions of your life: the body, the mind and the heart. And the moment you start applying intelligence, your intelligence becomes more and more sharpened.

The ultimate sharpening of intelligence is meditation. These three -- the body, the mind and the heart -- are three schools to learn meditation. Once you have learned you can go beyond the school; there is no need to remain inside the school any more. You have passed, you have learned the art.

People go on living repetitively -- that's a way of destroying one's intelligence. One should try in every possible way to be original, to be one's own self, not an imitation. A Christian is trying to imitate Christ -- that is an unintelligent way of life. Christ never tried to imitate anybody. He was not imitating Abraham or Moses, the old prophets; he was not imitating anybody, he was not imitating even his own master, John the Baptist. He was living according to his own intelligence, that's what brought him to the ultimate peak of consciousness. And the same is true about Buddha, Zarathustra, Lao Tzu, Kabir, Nanak, to all the awakened ones.

But the strange thing is that the people who never imitated anybody are being imitated by millions!

There are Hindus, there are Mohammedans, there Christians, there are Jews, there are Buddhists -- all imitators!

My sannyasins have not to imitate ANYbody, including me. They have to be just themselves, totally, utterly.

Live your life as if you are the first person on the earth, live as if you are Adam or Eve -- nobody has there been before so there of no way to imitate. Once you start living your life according to your own light without any fear of committing mistakes -- mistakes are bound to be committed, they are natural, inevitable and beneficial too. Unless one commits mistakes one never learns. Of course one should not commit the same mistake again, because that is stupid. Go on finding new mistakes, mew errors, new ways of going astray.

It is better to go astray on a new path than to follow the crowd on the right path, because it is not a question of right and wrong; the question is of authenticity, sincerity to oneself, responsibility towards one's own being.

Meditation is application of intelligence into whatsoever you are doing, and then slowly slowly you intelligence becomes a light unto itself. Last words of Buddha to the world were "Be a light unto yourself."

This is your name: Ma Dhyan Surya.
Dhyan means meditation. Surya means the sun, the source of all light.

A man without meditation lives in a dark night of the soul. The moment

you start meditating the sung already starts rising on the eastern horizon. The colour that I have chosen for my sannyasins is the colour of the dawn, when the sung is just rising. All the shades of red are there on the horizon, projected on the clouds.

The colour of the dawn is the colour of revolution. Communists have chosen it for the outer revolution; I have chosen it for the inner revolution. And the outer revolution is nothing compared to the inner revolution. The outer revolution proves only a reform; it never proves to be *really* a revolution, because the man remains the same. You only go on changing the structures around him. The prison is changed but the prisoner remains the same, and still imprisoned -- maybe in a more comfortable prison, more convenient, with television sets and football grounds and utter facilities which are available to the free people -- but still he is in the prison, the freedom is not there.

The inner revolution brings freedom and the only way to make oneself go through the inner revolution is meditation. Meditation simply means learning to forget all that you have learned. It is a process of deconditioning, a process of dehypnosis.

The society has burdened everybody with thousands of thoughts. Meditation simply helps you to come you of that world of thoughts, into a state of silence. It is a process of cleaning your slate completely, it is emptying all that has been forced and stuffed inside you.

Once you are empty, spacious, silent, clean, the revolution has happened, the sun has risen; then you live in its light! And to live in the light of your inner sun is to live rightly. In fact that is the only way to live. Others are only dying, just dying slowly, moving in a queue goes on becoming shorter and shorter every moment, and any moment you may be the first in the queue. In fact everybody is trying to be first in the queue; a great desire to be the first everywhere.

The ordinary life is only called life, it is not. It is only so-called life. It is a process of gradual death or to be more accurate, a process of gradual suicide.

The moment you become silent and aware and clear and your inner sky is full of delight, you know the first taste of true life. One can call it god, one can call it enlightenment, one can call it liberation. The experience of truth, love, freedom, bliss -- different names, but the phenomenon is the same.

This is your name: Ma Dhyan Amritam. Dhyan means meditation. Amritam means the experience of immortality.

Man lives under the illusion of mortality. Of course there are reasons for the illusion, because he sees people dying, disappearing. Somebody was alive just the other day and today he is no more: there is death everywhere. Trees are dying, animals are dying, flowers are dying, people are dying, and one also sees people are born, trees are born, and seeing this all around on infers -- remember, it is an inference -- one assumes that "The same is going to be the truth about me; one day I was not, then I was born, one day I will not be again, I will die." It is very logical.

In all the books written about logic you will find this statement: All men are mortal, Socrates is a man, therefore Socrates is mortal. This is our whole logical process. If everybody dies then obviously I cannot be the exception, nobody has ever been the exception, so everybody lives under the shadow of death. It is one of the most strange things, that we are believing that we are born and that we will die. In fact we were never born and we will never die birth and death are not the boundaries of our life. Life is eternal.

The birth is only the birth of the body and the mind structure, not the birth of our real being. And death is also the death of the body-mind structure not the death of our inner being, but we are not aware of our inner being; hence the illusion. We go on feeling identified with the body-mind structure. This identification creates fear, anxiety, trembling.

Meditation simply helps you to become disidentified with body-mind structure. It makes you aware of a single thing, that you are not the body, that you are not the mind, that you are a consciousness which is absolutely separate.

The moment it is realised you have discovered your original face, and then there is no birth, no death. With the discovery of the original faith, face, all fears, all anxieties disappear. Then life is a sheer dance, a rejoicing. Then it is a celebration, a festival of lights, flowers, songs.

And that's my whole effort here: to help my people to see their immortality, their eternalness, their eternity, their timelessness, deathlessness. And it is not difficult because it is the reality. To dispel the idea of mortality is not difficult because it is not a real thing; it is just an inference; looking somebody dying you think, "You will have to die." But when you see somebody dying what you are seeing is only his body is no more breathing, his body is no more capable of walking, talking, doing anything -- that's all that you know. You don't know that something within him has disappeared. What you are watching is only the cage, not eh invisible bird -- and that was his real life.

From the outside you can only see the cage, and of course a cage is there -- it is dead, it was always dead. The song belonged to the bird. You had heard the song. The bird is no more there; hence the song has disappeared -- but it is an inference, looking at other's death. This is not a true experience of reality... a logical conclusion, but logic is very limited and life is unlimited.

Logic is very superficial and life has abysmal depth. Life has such an infinity, unfathomable, immeasurable, that logic is just like a teaspoon and you are trying to measure the ocean with the teaspoon -- it is absurd.

The only right way is to go within yourself and see whether you are just the body-mind or is there something more to it? There is something more, something plus, and that something more is your essence, your reality, your soul.

This is your name: Swami Dhyan Gyano.
Dhyan means meditation. Gyano means knowing.

There is no other way of knowing the truth except meditation. One can

accumulate much knowledge without meditation, but that knowledge is dead, because it is not your own -- it is borrowed -- and truth cannot be borrowed.

Truth is untransferrable, inexpressible. One can experience it, one can see it, one can feel it, but it remains with the person who has experienced it. he cannot give it to anybody else. He can show the way how to reach to it, but he cannot say what it is exactly, precisely, there is no possibility of defining it. Hence all the scriptures are roundabout: they go round and round in circles. They are beautiful words, very well-spun theories, systematically, logically-made structures, but truth is not to be found there.

You will find only theories, ideologies. you can become knowledgeable through scriptures but you cannot become a knower. The only way to know is meditation, the only way too know is to get out of knowledge, out of mind, out of all words and scriptures and theories, and to be innocent like a child: just watching, remaining open, available.

If truth knocks on the door then it will not find you asleep, that's all. That's what a sannyasin is supposed to do: becoming silent and waiting. When the moment is ripe, truth knocks on the door. When the moment is ripe, god walks in. Not even a single minute is lost, the happening is simultaneous: here you are ripe and suddenly you see all that you have been seeking has arrived. You need not go anywhere for searching, you need not go outside yourself to look for it. You have just to become settled, calm, quiet, still, and wait! -- and wait patiently, don't be in a hurry. Because if you are in a hurry you will remain in a turmoil, disturbed, distracted.

Just waiting, doing nothing, remaining silent, waiting for the footsteps -- any moment, the guest can come. So one is alert, watchful, and there comes a certain stage of awareness, when the guest simply walks in. And the moment the guest walks in, the host and the guest are no more separate; then there is great laughter, because for the first time you meet yourself, for the first time you are the host and you are the guest. And of course, what else there is except to have a good laugh? Only Buddhas can laugh, laugh totally, at the beautiful ridiculousness of life, beautiful absurdity of life -- that the seeker is the sought, that the goal is not there but here within you, that you are carrying your goal within yourself, that the person you are looking for is hiding within you, that the person you are looking for is the person who is looking for (laughter). Obviously it is absurd, but what can be done about it? -- it is so!

This is your name: Ma Dhyan Atmo. Dhyan means meditation. Atmo means the supreme self, the ultimate reality of your being, your very essential core.

Man can live either on eh circumference or at the centre. To live at the circumference is easy, cheap, because everybody is living there. But to live at the centre is a great challenge, because you will be living there all alone. You will not find a crowd there. And to be alone needs the greatest courage in the world, that's why very few people have been able to know their innermost core, because the journey is absolutely solitary.

So meditation prepares you for this journey. It transforms your loneliness

into aloneness, your solitariness into solitude -- that's the miracle of meditation. There is vast difference between the feeling of loneliness and the experience of aloneness, between solitariness and solitude.
Solitariness is negative, solitude is positive.
Solitariness is ugly, solitude is beautiful.

Solitariness is like a wound, a black hole inside you, which hurts. One wants to cover it, one wants to escape away from it, one wants somebody to be with so one can forget one's solitariness. Solitude is like Everest: it is a virgin peak. Just a single moment of it is more valuable than the whole life of living with the crowds. the whole life of so-called relationships is just sheer madness compared to a single moment of solitude. It is so healthy and so whole. And the same is true about loneliness and aloneness: loneliness is negative, aloneness is positive; loneliness means you are missing the other, aloneness means you are enjoying yourself. And meditation's whole function is to transform the negative into the positive, to transform the miserable into the blissful. Once you have tasted the joy of being alone, the beauty of solitude, you can rush in -- then there is no problem, then the journey is a joy. That each moment the joy becomes bigger and bigger, each moment it is more and more incredible, each moment you are surprised because you were thinking that you had reached the last -- now what more there can be? But again there is more: once you reach one peak suddenly you see another peak waiting ahead of you, higher. And it goes on, it is an endless journey.

As you start coming closer and closer to your centre, your behaviour on the circumference changes. It becomes more and more loving, compassionate, calm, friendly. It becomes less greedy, less angry, less jealous, less possessive. It becomes more and more a song, a dance, as if suddenly a spring has come to you and thousands of flowers has burst forth.

And when you have reached to the very centre of your being you have known all that is worth knowing -- knowing oneself one knows all. The name of that innermost core is the supreme self. It is not YOURself. You are left far behind, you are lift on the circumference. The ego is no more there so you are no more there, but in a way you are for the first time but egolessly. That is the meaning of the supreme self: egoless experience of one's being.

This is your name: Ma Dhyan Anatto.
Dhyan means meditation. Anatto means egolessness.

Meditation and egolessness are synonymous, two sides of the same coin. Ego is synonymous with the mind, egolessness is synonymous with meditation, because meditation is a state of no-mind, no-thought, no-desire, no ambition, no memory, no past, no future; one simply is, one, one's utter nudity, nakedness.

All the clothes of the past and the future are discarded. One is just herenow. There is no push from the behind, from the past, and no pull of the future either. One is not going anywhere, as if suddenly the clock has stopped, the time has stopped. In the stopping of the time ego disappears.

Ego can live only with the tick tock of the clock, it can move only with the

movement of the clock, with the past and the future. Just think, if you withdraw your past how much ego will be left there. Then you don't know even who you are -- Christian, Hindu, Mohammedan, Indian, Chinese, Russian -- you don't know at all. Past is removed. Then remove the future also -- what is left? No ambition, no goal, no destiny to be fulfilled, nowhere to go, nothing to be found, nothing to be discovered -- you have pulled the whole earth underneath the ego structure: it will collapse, it will simply collapse like a palace made of playing cards. It cannot remain even for a single moment.

Just a small breeze of meditativeness and the whole palace disappears, as if it has never been there, as if it was just a mirage, a dream -- and in fact that's what it is. Our mind is made of the stuff dreams are made of, our whole ego is nothing but a long-projected dream.

The mind functions like a screen and we project on the screen our ego. The past is half of the ego, the future, the other half. Take both the halves apart and in the interval you discover your reality. In between the past and the future is the gap. In that gap is meditation, in that gap is egolessness. That gap is the most pregnant gap because out of that gap Buddhas are born. Out of that gap arises the experience of god.

Nirvana Now or Never

Chapter #15
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This is your name: Ma Dhyan Sarjano.
Dhyan means meditation. Sarjano means creativity.

Meditation opens many doors in life. It is a multidimensional phenomenon. The most important dimension is creativity. Those who think that they are creators without knowing anything of meditation are not really creators. At the most they will, can be called composers: they take fragments from here and there and put them together. Their creativity is not something original. It is more or less a collage. It is not original because mind cannot be original. That is intrinsically impossible, that is not the nature of the mind. Mind is always borrowed, it is always old. It is never new, never fresh, because mind is nothing but a memory system. It accumulates the past, it is the record of the past.

Yes, you can find few things from that record and put them together -- call it poetry, painting, sculpture, but it is not creativity.

Creativity, to be creativity, has to be fresh, young, of the present, of the now, of the here. It has to be an overflowing ecstasy and it can come only from the depth of meditation, not from the surface of the mind.

Mind is just your superficial part and meditation takes us to your very core, to the innermost shrine, to our consciousness. Our of that consciousness whatsoever happens has something unique about it. It is for the first time, it is always for the first time. Then whether one writes poetry or paints does not matter.

Buddha never wrote a single word, never painted, never made any sculpture, yet, his whole life is creative. Even if he sits silently doing nothing there is that aura of creativity around. Even in his non-doing immensities are

happening, even his silence is a song. When he does not say something even by not saying he is saying, he is giving a message. The way he sits, the way he walks, the way he looks, it is all creative. Each single gesture of a man like Buddha or Jesus has the flavour of creativity in it.

And it is possible only if one goes to the deepest core of one's being. One has to shift from the mind and dive deep. One has to stop clinging to the mind.

The clinging with the mind is our problem; the moment when we uncling, immediately meditation happens. Meditation can be defined as non-clinging to the mind, getting unidentified with the mind, entering an inner space where there is no thought, no desire, no memory, no imagination, where all the functioning of the mind has simply ceased.

In that absolute silence god starts flowing through you. That is creativity, the flow of the divine through you. You simply become a hollow bamboo flute and something from the beyond takes possession of you.

Real creativity has not your signature on it; it has god's signature on it.

This is your name: Swami Dhyan Anand.
Dhyan means meditation. Anand means bliss.

Mind is misery and cannot be otherwise, because mind lives in desires, ambitions, it is always hankering for the more -- and that hankering cannot be satisfied. It always goes on jumping ahead of you, wherever you would be, the mind will be asking for more. It is always ahead of you. The distance between you and the mind always remains the same. You have this much money, the distance is there. You can have that much money, the dame distance is there. Mind is just like the horizon: it looks you can reach, it seems just few miles away, but by the time you have reached there it has gone ahead of you. it is moving with you. The distance remains constant, not even a single inch less. The beggar is in the same misery as the emperor, because the distance is the same.

And it is the distance that creates the misery because it is always frustration, always a wound. It hurts that "I have not been able to fulfil myself," but nobody has ever been able to fulfil through the mind.

Mind's very texture consists of unfulfilment. Hence the people who teach peace of mind are doing simply something very absurd. Nothing like that has ever existed. It *cannot* exist. Peace of mind is a contradiction in terms.

One very famous Jewish thinker, Joshua Liebman has written a book. The title is PEACE OF MIND. It is a well-known book but from the very beginning it is absurd. Peace of mind is almost equivalent to saying "healthy disease". Either you are healthy or you are not healthy, but one cannot be healthily sick. It is impossible.

Mind is sick. It is very sickness. One can get out of the mind, and that is what meditation is. Meditation is not peace of mind, it is transcendence of mind, and that distinction has to be remembered. Because the Christian priests, the Jewish rabbis, the Mohammedan priests, the Hindu priests, they all talk about peace of mind, and this is not the way the awakened ones have said.

The awakened ones are all agreed about one thing, that you have to go

beyond mind, only then there is peace. In mind there is no peace. Mind is the turmoil, the noise. It is the very hell, but it can be transcended. Because we are *not* our mind, we are something totally different, so we can step over it, we can go beyond it, we can use it as a stepping stone, as a ladder.

The hell of the mind can become a ladder to the heaven of meditation-and that's my whole work here: to use the mind in such a way that you can go beyond it. And once you have tasted even a single moment of that beyondness, of that transcendence, then everything becomes clear. Then one knows why there has been misery: it was the cause that was causing it.

The moment you are no more on the mind suddenly there is bliss. Not that you have to seek for it -- it is already there -- just we are so much engrossed in the mind that we cannot look at our own centre. At the centre there is absolute bliss and nothing else. It is waiting for us. All that is needed is a one-hundred-eighty-degree turn. Right now our back is towards our centre and our face is toward the world -- this is the state of mind.

Just the opposite is the state of meditation: when your back is towards the world and your face is towards your centre, suddenly you become aware of something that has always been there. You have not lost it even for a single moment. It is your very nature to be blissful. Meditation gives you only that which you have had always. It simply makes you aware of your reality. It does not bring anything new in. It simply reveals you the treasure that is lying there ignored and neglected, and you are running all over the world for it. You will not find it anywhere else because it is within you.

Mind is misery, meditation is bliss. Mind is misery because it takes you away from your nature and meditation is bliss because it brings you back to your nature, it brings you back home.

This is your name: Swami Dhyan Nirmal.
Dhyan means meditation. Nirmal means innocence.

Mind is knowledge, meditation is innocence. It is childlike innocence; hence the significance of Jesus' statement, "Unless you are like small children you shall not enter into my kingdom of god." It is very pregnant.
This sentence defines the very essence of meditation.

Become again innocent. Unlearn all that has been imposed upon you. Be in a state of not-knowing and suddenly the kingdom of god is yours. You have not to wait for it. It is immediately yours.

Innocence opens your heart to existence; knowledge keeps you closed. Knowledge is cunning, calculating. Knowledge is always like a wall between you and existence. Innocence is a bridge. In innocence nothing divides you from existence. You are part of the flowers and the stars, the animals, the birds, the rocks, the rivers, you are part and they are part of you. A certain communion starts happening. You start having a rhythmic relationship with existence; then everything rejoices in you.

Just a small flower, a grass flower and it opens doors to mysteries - it awakens great wonders in you. Small things of life start turning into something extraordinary and sacred, once you have the mirror of innocence to

reflect them.

Meditation can be reduced to a single word: innocence, a state of not-knowing. Don't be a Hindu, don't be a Christian, don't be a Mohammedan, don't be a communist, a fascist, a socialist; just be innocent, childlike, someone who knows nothing.

In that not-knowing real knowing becomes possible. In that not-knowing wisdom happens. Wisdom is not information, it is transformation.

You become new, you are born anew. It is a resurrection. The old dies, and each moment the old goes on dying and each moment the new goes on being born, life becomes such an alive phenomenon that each moment the dead simply is dropped, and the new asserts. The old leaves go on falling and the new leaves go on growing, the old flowers go on disappearing, new flowers go on opening. When life is such a continuum, a process, a riverlike phenomenon, then the ocean is yours. Then sooner or later you will become the ocean.

In my observation even sinners are far closer than the scholars - to god, to truth, to freedom. The pundits, the rabbis, the imams, the ayatollahs, the popes, these are the people who can never know what truth is.

Swami Dhyan Chinmaya. Dhyan means meditation. Chinmaya means consciousness.

Man ordinarily lives a very unconscious life, almost like a robot, a sleepwalker, a somnambulist. He goes on doing things but all is mechanical. He is not aware what he is doing, he is not watchful of his own acts, he is not alert about his own thoughts. He is so much identified with his feelings, emotions, moods, that he cannot watch. Watching needs a certain distance. And he is so closed that when he becomes angry he really becomes anger, not just angry. And when he is greedy he is not just greedy, he is greed.

And the same is the case with all his emotions, feelings, thoughts, actions. The identification is a state of unconsciousness and this identification has to be broken, hammered, so a distance can be created, so you can see what you are doing.

Eating you can see, walking you can see. A moment comes when even while you are sleeping you can see. Something in you remains still alert and aware, just like a small flame inside. The body is fast asleep, you may be snoring, you can hear it yourself. It is a rare phenomenon but it happen, it happens: hearing yourself snoring is something like a miracle, but it is possible. As your awareness grows slowly slowly you become capable of watching your body in all its acts, then your mind in all its activities, then your heart.

Of course, the hardest to watch is the heart and the easiest to watch is the body, and between the two is the mind; hence begin with the body and end on the heart. Once you can watch all the three, these three concentric circles around your centre, meditation has started growing in you, the spring has come.

When one is capable of watching all the three without any mistake,

constantly, with no lapse, with no gaps, then the fourth happens. That fourth is called Chinmaya, the *real* consciousness, the enlightenment, the Buddhahood, the Christ-consciousness.

In the East we have only called it the fourth; we have not given it any name because names create trouble, words create trouble. Words are immediately caught by the scholars, philosophers, theologians, and they start spinning and weaving theories around them and they distort everything.

Hence we have decided in the East to call it only by a number, the fourth. Now you cannot do anything with the number, fourth. There is no possibility of interpretation, you cannot impose any idea on it -- the fourth is simply the fourth, it is only a number. It simply indicates only one thing, that you have passed the three concentric circles and has reached to the fourth, the centre. And that centre is the beginning of god or the experience of godliness, the beginning of eternity or the experience of timelessness, the beginning of true life which knows no death, which is beyond birth and death both. This is the search, the search of all the true seekers: to taste the eternal, the absolute, the immortal. And it is possible because it is part of us.

We are both, the world and the beyond. The world is those three concentric circles. Those are the three dimensions of the world and the fourth is the beyond, penetrating the world, a ray of light penetrating the layers of darkness.

Getting unidentified and becoming aware -- that's the whole process of sannyas.

Swami Dhyan Premda. Dhyan means meditation; Premda means one who is capable of giving love.

Meditation makes you so blissful, so OVERflowingly blissful that after it there is only one thing left and that is sharing of your bliss -- and that's what love is all about.

True love is not a beggar but an emperor. It is the untrue love which begs, which desires, which wants something should be given. And the strange thing that is happening in the world always is that all are beggars, beggars begging from other beggars. Nobody had anything to give and everybody wants everything to get. Naturally there is chaos, conflict, misery, and everybody feels cheated. In fact nobody is cheating; *all* are beggars. Everybody feels sooner or later disillusioned but the disillusionment is for wrong reasons.

They think that the people they loved deceived them. It is not so; nobody is deceiving you, except yourself. Unless one is full of bliss one cannot be loving. One can only desire love but one cannot share. Done has nothing to share.

Meditation releases your love juices, it releases your loving fragrance, and then you can share, you can give. Of course when you give existence returns it thousandfold. Existence is not misery, but you have first to give. You have to fulfil that basic requirement -- then you get. It is like you sow few seeds and then things grow, and each tree brings millions of seeds.

You had grown only one seed and each single seed brings millions of

seeds. You just give a little love and wait and see: love starts flowing towards you from all nooks and corners of existence, but for that you have to have first. Hence meditation comes first; love is its shadow, its by-product, its consequence.

Meditation has to happen within you so your imprisoned splendour is released, then love comes on its own accord. And a life with meditation and love is a fulfilled life.

Swami Dhyan Nartano. Dhyan means meditation; Nartano means a dance.

Meditation has not to be taken seriously (laughter); take it sincerely but not seriously. Meditation has to be a playfulness, it has to be rejoiced in. One has to dance, to celebrate. Life is known only by those who are capable of celebrating it. And don't wait for miracles to happen, then you will not celebrate. Then you will *never* celebrate.

Miracles certainly happen but they happen only to people who know how to celebrate! And there are millions of fools around the world who are waiting for some miracle to happen, *then* they will celebrate, but this is not possible. They are putting the horses behind the cart. The cart is never going to move. Even the horses will not be able to move because of the cart. Freed from the cart at least the horses could have moved, and the owner will be stuck in the cart. Everything has become stagnant because some basic misunderstandings which have become very prevalent, deep-rooted.

There have been people who have made them established because they serve their vested interests. All the priests around the world have been trying to make man serious, sad, sombre, a long face. They are all afraid of laughter -- laughter is really dangerous, it is almost like a dynamite. If the world, even for twenty-four hours decides that "We will laugh at everything" (laughter) -- just twenty-four hours -- and all your politicians will commit suicide, and all your priests will jump into the ocean, and all your saints will hang themselves. Just within twenty-four hours there will be such a great revolution in the world. It will be such a deep cleansing phenomenon, it will clean all dirt. But people have completely forgotten low to laugh; in fact they think to laugh is profane: one has to be serious, when you enter the church even if you are laughing, you become serious, you become stiff, you become uptight.

Church should be a place of dancing and singing, rejoicing. One should invite Jesus also to participate, and call god the father also, but "Have a little fun! Why you are hanging above the clouds so long? Come down!" But all the religious places have become sad. They are in the hands of ill people, sick people.

Laughter is tremendously healthy. Playfulness is as sacred as any prayer or maybe more sacred than any prayer, because playfulness, laughter, singing, dancing, will relax you. And only the truth is possible in a relaxed state of being. When you are totally relaxed, in a state of let-go, the impossible starts happening, the miracle starts happening. Let-go is the secret of meditation.

Nirvana Now or Never

Chapter #16
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Ma Dhyan Rabia. Dhyan means meditation; Rabia means the spring.

Meditation is certainly the spring of the inner world, because it is only through meditation that the hidden flowers burst forth, that the seeds are no more seeds, the potential is actualised, you are no more only a possibility. You become a realised phenomenon. That's exactly what sannyas is all about: creating the right climate for the potential to become a realisation.

If the potential remains the potential life remains a misery, because deep down one knows -- one may recognise, may not recognise -- but somewhere deep down one continues to know that 'I am not being that which I am meant for. That something is missing.'

That missing thing keeps one miserable, unfulfilled, discontented. Meditation simply brings fulfilment because it brings flowering. The moment of inner silence, awareness, is what I mean by meditation.

Rabia also means a breeze. That too is significant. It is the breeze of the beyond. Once you are silent, absolutely silent, the world disappears, a fresh breeze, a totally new phenomenon starts happening inside you. You have transcended the material, the phenomenal. You have entered the nominal, you have entered the invisible.

This is what is called god-realisation. Actually it is nothing but your own potential becoming actualised.

Ma Dhyan Blair. Dhyan means meditation, Blair means a peaceful spirit.

Meditation is just a simple art of becoming available to the mysterious that surrounds us, and the contact with the mysterious brings peace, bliss, love

light, and thousand and one more things.

Peace is not something that you can create, that you can cultivate. A cultivated peace is a false thing, just superficial. Scratch a little and it is gone, and suddenly the turmoil erupts. hence the so-called peaceful people are just peaceful if you don't scratch them, if you don't create anything that goes beyond their surface. If everything goes according to them then they are peaceful, otherwise they are sitting on volcanos, and just a small thing can trigger the whole eruption. But there is a totally different kind of peace too. It is not created, it comes; it comes as a gift from the beyond. What you have to create is a state of receptivity.

Meditation makes you vulnerable, receptive, open, available. Meditation makes you a host. You are ready to welcome the guest from the beyond. The moment you open your doors the light comes in. You cannot create the light, you cannot create the sun, but you can open your doors or you can keep your doors closed, or even with open doors you can sit with closed eyes -- that is up to you.

A man without meditation is a man sitting in the sun with closed eyes. A man with meditation is just a little bit different -- nothing much of a difference... He is sitting in the same sun, a same kind of person; the only difference is that his eyes are open. Because his eyes are open he is experiencing light and the splendour of light.

Meditation is a simple art of opening the inner eye. All that you have to do is to start looking in. The only way to open the inner eye is to give it a little functioning. Anything not used goes out of functioning. If somebody never uses his hands they will go out of functioning, if somebody never uses one's eyes he will become blind, if somebody never uses his ears he will become deaf.

All these sensitivities have to be continuously used to keep fresh, and we have not used the inner eye for thousands of lives.

That's why it is not functioning; all that is needed is to start using it. So whenever you have time close your eyes and try to look in.

In the beginning you will find only darkness or absurd, irrelevant thoughts, dreams floating here and there. It will look like a chaos but go on watching, go on looking. We are not worried about what you are seeing. Our whole effort is to see. Remember, the emphasis is on seeing, not on the seen, so it does not matter what you see. Thoughts, desires, memories, dreams -- it doesn't matter what you are seeing. Everything is just an opportunity to make the inner eye function.

So remember the emphasis otherwise people become tired; they think 'What is the point? We don't see any light, we don't see god, we don't see the soul we don't see this, we don't see that. Just ordinary thoughts are there so what is the point? They have missed the whole message.'

It is not what you are seeing that is significant; the significant thing is that you are seeing, that you are trying to use the faculty of inner seeing, giving it some opportunity to function again, so the wheels can start moving -- they are jammed. so much dust has gathered they have gone rusty. Just a little use and the rust will disappear, and the dust will disappear, disappear and you will be

able, slowly slowly, to penetrate the fog of the mind. As your seeing becomes more clear, sharper, your penetration becomes deeper.

And once you can see deeply then thoughts are just a thin layer, just like a curtain: you can penetrate beyond the curtain, you can see behind the curtain and behind the curtain is the world of the Buddhas, the world of the awakened ones. Then a peace descends -- a peace which is unlimited, a peace which is unfathomable. And then nothing can disturb it, then there is no way to disturb it. It goes to the very core of your being, it transforms you.

It is a miracle, but it is possible only through meditation. There is no other way to it!

Ma Dhyan Usha. Dhyan means meditation, Usha means the dawn.

Just the end of the night and the beginning of the day -- that boundary line when the East horizon starts becoming red. Those beautiful moments when the whole earth awaits breathlessly for the rising sun: a great silence descends, everything seems to have come to a stop. That moment is very significant, not only on the outside but on the inside too, because it is the same. The outside and the inside are parallel lines. Whatsoever is on the outside is also on the inside too.

In the inner world we are living in a dark night. We have completely forgotten that the dawn is possible... but we have to work for it. We have to create the necessary situation in which it can happen. It cannot happen on its own. It is not a natural phenomenon like the outside dawn; it is something which goes beyond nature, which transcends nature.

And that's what the function of religion is: to help you to go beyond the natural. Because the natural is the world of the science and the natural is the world of the inner, but for that each individual has to prepare.

And the preparation is not so arduous as it has been told. It is really very simple. It is just the egoists who have been telling to people that the inner transformation is very arduous. It is not arduous at all. Yes, a little effort is needed, but just a little effort. Once you have been able to kindle just a little flame then the whole forest goes on fire.

Meditation is the beginning of the inner dawn. Meditation simply means becoming more aware in *all* that you are doing -- small, ordinary activities, cleaning the floor or cooking the food or washing your clothes or drinking tea or going for a walk. Whatsoever you are doing just do it with a little more awareness and you will be immediately able to see the distinction.

For example, you can move this hand without awareness -- just as people do -- then move it slowly with awareness and feel the difference. When you are moving it with awareness there is a grace and there is a subtle joy even in the hand; even the hand feels the silence, the peace, the blissfulness of your awareness.

And if all your activities of the body and the mind and the heart become full of awareness, you can imagine how much grace, how much beauty, how much bliss will be experienced. Just the movement of your hand which is nothing... You are moving your hand the whole day in thousands of ways --

just try once in a while to walk ten steps with awareness, with absolute awareness as if you have nothing else to do, just these ten steps, so concentratedly in the moment and see the difference.

Those ten steps will give you more joy than any dance can ever give. And then slowly slowly let this awareness penetrate all your activities -- outer, inner, physical and mental, emotional.

The day you are twenty-four hours full of awareness, the dawn has come. And the experience of the sun rising is the experience of becoming a Buddha or a Christ.

Swami Dhyan Aviram. Dhyan means meditation, Aviram means a continuum, a riverlike eternal process which goes on and on.

Meditation begins but it never ends. Gautam the Buddha is reported to have said that misery has no beginning but there is an end to it, and bliss has a beginning but there is no end to it -- and he is perfectly right.

You can go on digging for the causes of misery; you will never succeed to find the ultimate cause.

Sigmund Freud was trying to dig and he discovered the unconscious. His disciple, Carl Gustav Jung, goes on digging and finds the collective unconscious. Now somebody is expected to dig a little more and find the cosmic unconscious, and so on and so forth you can go on digging.

It is like peeling an infinite onion, so layer upon layer and each layer gives you the idea as if you have come to the end. And each person who finds a new layer declares he has found the truth. But there is no beginning to the misery: you can go on digging.

For example, Janov has been digging and he came to the Primal Scream -- the first scream the child experiences while coming out of the womb of the mother. But dig a little more because in the East we have done much work on those lines and finally we got fed up of the whole nonsense.

If you dig a little more then that is not the first scream, because the child has lived nine months in the mother's womb and he had experienced all the moods of the mother. If the mother was crying he was affected by it, if the mother was rejoicing he was affected by it, because he was part of the mother's body, connected, so each mood, feeling, emotion, experience was filtering to him. He was just as much a part as your hand is part of yours.

If you are sad your hand is sad, if you are happy your hand is excited, if you are ecstatic your hand is also feeling a dance inside it. Each cell and fibre is in a dance, in a celebration -- but that too is not the end.

If you, even if you dig nine months in the mother's womb; the first scream happens when the soul enters in the mother's womb not when the child is born, because that is even more difficult a process.

Janov thinks coming out of the mother's womb is painful because the passage is very narrow and the child feels tremendously crushed. He has lived in the womb -- it was spacious -- and then he has to pass through a very narrow tunnel. It certainly *is* painful but that is nothing compared to the soul entering into the mother's womb when the mother became pregnant. Then the

cell in which the soul entered was so small that you cannot see it by naked eyes and entering into it must have been a hell.

That's what we have been working in the East and we have found that is the real hell.

So in the East all the mystics have been saying and praying to god 'Help us *never* to enter into the womb again' -- that is the prayer for thousands of years in the East: 'Help us not to enter in the womb again.'

They must have discovered the misery of entry. But that is not the end either, because before that you had died and death was not a very beautiful experience. And then starts another life and boxes within boxes, boxes within boxes, and there is no end to it!

In the East we say, before a soul becomes a human being it has to pass through eight-hundred-forty million lives. Maybe it is a little bit exaggerated... but there is some truth in it.

Even if you have not lived eight-hundred-forty-million lives -- maybe eighty-four-million or even eight million or maybe only four million -- then too, four millions lives! It is not a, a small experience. You can go on digging. And when your human lives are finished then your monkey lives and donkey lives... and cockroaches and the mosquitoes and the bedbugs -- there is no end to it!

In the East we say one can go on digging: it is futile. We have tried it and found it there is no beginning to it, and Buddha is not saying without any reason. He says because he knows: there is no beginning to misery. Yes, but there is an end -- and that is a good news!

And just the opposite is the experience of bliss: it begins but it never ends. Meditation is the beginning of an eternal pilgrimage.'

The first step *you* have to take, and then the journey continues. If you can take one step that's enough, because each time you will be taking only one step; nobody can take two steps together.

And if you know how to take *one* single step, that's enough for the whole journey -- it may be infinite. It goes on growing bigger and bigger, vaster and vaster, but there is no end to it.

That is the meaning of Aviram: a continuum, endless continuum. Hence sannyas begins but never ends.

Ma Dhyan Archano Dhyan means meditation, Archano means prayer.

I know only of one prayer and that is absolute silence. The moment you say something you have destroyed it; hence the prayers that go on in the churches and the temples and the mosques and the synagogues are not true prayers, because you are saying something.

What is there to say to the whole? -- the whole knows it already. Before we know it the whole knows it. It is just stupid to go on saying things to God. It is meaningless.

One can simply sit silently. As far as the whole is concerned, language is meaningless, language has to be put aside. And to put aside language means you have put everything aside -- your mind, your knowledge, your scriptures,

your religion, your church -- because they all belong to the world of language.

The moment you are silent you are not a Christian, nor a Hindu nor a Mohammedan. The moment you are silent there is no Bible, no Koran, no Gita. The moment you are silent you are not an atheist, a theist, a communist, a socialist. Silence simply erases all that you have learned and accumulated. It makes you again a child, innocent, and innocence is prayer.

In that innocence something starts arising in your being with no effort on your part. Effortlessly a fragrance starts rising, the fragrance of gratitude.

It is not that you are doing it -- you are just a watcher, you see it happening. Just as perfume is rising above the rose flowers, going towards the stars, in that same way gratitude, gratefulness, thankfulness, wordlessly starts rising from your innermost core -- and that is the only prayer that is heard that reaches to God or to the whole.

And once you know the prayer of silence, once you know the music of silence you have known all that is worth knowing!

It contains all the scriptures in it, it contains Christ and Buddha and Zarathustra and Lao Tzu. It contains the experience of all the awakened ones; hence I don't teach you any scripture and I don't give you any doctrine and I don't enforce any discipline. I simply persuade you to be silent because there is nothing more valuable than silence. Silence is the door to the divine.

Swami Dhyan Vardhan. Dhyan means meditation, Vardhan means that which goes on growing, that which goes on expanding.

Physicists say, and only recently they have come to this understanding, that the universe is expanding every moment, with tremendous speed, with the same speed as the light moves -- and light really moves with a tremendous speed. It seems to be the ultimate speed, because up to now there has not been any indication of another speed which is more than the speed of light.

The light travels one-hundred-eighty-six-thousand miles per second. Multiplied by sixty that is the space it covers in one minute, then multiply that by sixty -- that is the space it covers in one hour. Multiply it by twenty-four then that is the space it covers in one day, and then multiply it by three-hundred-sixty-five days -- that is the speed it covers in one year -- and that is the smallest unit to measure the speed of light.

It is measured not in yards or metres; it is measured in light years. One light year means that much space that light will travel in one year. From the sun to the earth it takes ten minutes to travel and the closest star is four light years away. And there are stars whose light has not yet reached earth; it has been travelling and travelling and travelling.

The earth has been here for four-hundred million years, but the light has not reached yet. It will reach sometime. There are few stars whose light will never reach earth, because the earth was created at one point, the light started travelling, and at one point the earth will disappear, will die, and the light would not have reached yet.

This universe is vast! And the most amazing fact that has been discovered is that it is expanding with the same speed as light. Per second it is running

farther away from it centre.

The same is true for the inner experience of meditation, for the inner universe: it is an expanding universe, it is not an static entity. Once you become silent you are amazed. You cannot believe that there can be more to it, but each second there is more and each second you think 'Now this is the end, there cannot be more to it,' and each second again, you are proved wrong: there is more and there is still more, and there is no end. It goes on expanding.

Vardhan means expanding. It is like you throw a stone in a silent lake. Just a small ripple arises, a small circle and then it goes on spreading towards the source, it goes on becoming bigger and bigger and bigger and bigger. Of course the river has shores, the lake has shores, even the ocean has shores, so one day it will come to the shores, but the inner world has no shores, and the outer world also has no shores.. There is no boundary-line either on the outside or on the inside; hence there is no possibility of your experience stopping at a certain point. It will go on deepening, becoming more and more profound, vaster.

The word that we use in India for god is 'brahma', and the word 'brahma' means the expanding one.

The discovery of physics is very recent; just in this century, just fifty years before it was discovered by Albert Einstein that the universe is expanding. But in the East we have called god brahma, the expanding one for at least ten thousand years.

And you will be surprised to know that the word in Sanskrit for god is 'brahma' and for the universe is 'brahmand', the same word. Brahma means the inner universe which goes on expanding and brahmand means the outer universe which goes on expanding.

There is a possibility that what Albert Einstein has discovered is not a discovery but a REdiscovery. Sources are lost, but the very word 'brahma' is an enough proof that the people who coined the word 'brahma' must have known the expanding quality of the universe -- and they have called the same word for both, just with a little difference: for the outer 'brahmand', for the inner 'brahma'. But they are made from the both, both words from the same root.

Remember, initiation into sannyas is initiation into an expanding inner universe. You are going on a journey which will never end -- and that's the beauty of it, the ecstasy of it, the adventure of it.

Swami Dhyan Kavyam. Dhyan means meditation, Kavyam means the poetry.

Meditation is not a prose experience, it is a poetic experience. It is not mathematics, it is music, pure music. It is not logic, it is love.

All this is covered by the word 'poetry'. It is an aesthetic experience of beauty, of love, of splendour. It is moving in a totally different world than the ordinary world of the marketplace where calculation is significant, arithmetic is dominant, where logic is the only god. Anything illogical is rejected, anything illogical is thought to be insane.

But in the world of poetry logic does not matter; what matters is love, what

matters is transcendence of calculation, cunningness, cleverness. What matters is innocence, taking a jump, a plunge, uncalculatedly into the unknowable. It is not for the businesslike people, it is not for the logicians. It is only for the lovers. It is only for the mad ones!

Sannyas is a jump into a certain different dimension which is not taught in any school, college, university, in fact which is prevented from growing by everybody -- the parents, the society, the church, the state. Everybody is against the heart, everybody is for the head, because head is useful and the heart is useless. The heart is as useless as the stars, use, as useless as the flowers, as useless as music. It is not a commodity. You cannot become a president of a country or a prime minister by being poetic, by being loving. You will be a loser. You will not be able to become the richest man in the world. You may succeed in becoming a madman, but you cannot succeed in becoming powerful. You may succeed in being blissful but you will not succeed in any ego trip. And the whole world lives for the ego trip. Our whole education is nothing but a nourishment for the ego.

Sannyas is an effort to undo what the society has done to you. It is putting aside all the values that have been forced upon you and giving a new valuation, a re-evaluation of all the values. It is putting things in a totally different order where love is more significant than money, where dance is more significant than power, where to be nothing, just a zero, a nobody, is more significant than to be a prime minister or a president, where to be blissful is more significant than to be Alexander the Great.

All this is implied in the word 'poetry'. To me it is a very vast word. It does not end only by the so-called poetry. That is included in it but it is far more than that. It is a poetic way of living, of being, of existing, of relating -- and it happens through meditation. If you become silent, aware, poetry starts flowing through you. You become a vehicle of unknown forces, of mysterious experiences.

Swami Dhyan Vikas. Dhyan means meditation, Vikas means evolution.

Nature has done its work. It has created the human being. And since it has created the human being all evolution has stopped. For thousands of years nature has not been doing anything as far as evolution is concerned. Monkeys have become man, but it seems a full-point has come, and certainly man is not contented by just being man; man is not fulfilled.

So this full-stop cannot be accepted. Nature has done all that it can do. It has been up to now an unconscious process of evolution. Now a different kind of evolution is needed that will be a conscious evolution. Now man has to do something to go beyond man, to surpass man. We cannot wait and rely on nature any more. That's where meditation comes in: meditation is the art of surpassing man, it is the art of becoming god.

And unless one becomes god... And to know god is to become god -- there is no difference. Knowing is being!

The moment man experiences godliness he becomes it and suddenly there is fulfilment, absolute contentment. But this step has to be taken by man

himself. Nature cannot do it. And the reason is obvious: nature is unconscious so it has done the part that unconsciousness can do. And God means absolute consciousness: now the work has to be done by us. And unless man takes this work of creating himself, of transforming himself, he will remain stuck. And that stuckness is creating a boredom, a meaninglessness, but the ice can be broken.

Sannyas is the beginning of breaking the ice. The religions have not been able to do it. They have utterly failed.

Christ attained it, Buddha attained it, but Christians and Buddhists have completely failed.

Now sannyas has not to be the same mistake again; it has to become a global phenomenon and millions of sannyasins have to reach to the peak of their consciousness. It won't do that one person becomes enlightened. It has happened many times in the past and around the enlightened person a certain theology, a church arises -- and that's where everything stops -- and people start worshipping, imitating, and forget completely the real message that *you* have to become enlightened.

Now no Christian thinks that he has to become Christ -- no, not at al. No Buddhist thinks that he has to become a Buddha. In fact if you tell the Christian that 'You have to become a Christ,' he will think that you are being profane, you are being sacrilegious: 'Jesus is the only begotten son of god, nobody else can be Christ again.' He will think that you are against Christ. In fact *he* is against Christ.

So this has not to happen with the sannyasins. It is not a church, it is not a dogma. It is a revolution. And I am not giving you any principles to live by; just an insight so that you can be conscious. And out of your consciousness you have to live -- that has to be decisive.

You are not to be responsible to me, you are not answerable to me or to anybody else. You are just responsible to your own consciousness, to your own very being.

Nirvana Now or Never

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Ma Anand Satyo. Anand means bliss, Satyo means the ultimate truth.

The whole life in all its forms is searching for bliss -- the trees, the birds, the animals. It is not only man who is longing for bliss, it is the longing of life itself.

Life becomes fulfilled only when the flower of bliss opens; hence in the East we have called it the one-thousand petalled lotus. In the lake of life the lotus of bliss. It is everybody's birthright because it is everybody's potential. Hence nobody has more of it or less of it. The potential is equal. In that sense existence is very communistic.

But very few people attain to their ultimate potential, very few people reach to those heights. That's why there is so much difference. You will see miserable people, almost living in hell, and you will also find people like Buddha, Christ, Krishna, almost living with the same people who are living in hell, they are living in heaven. hell and heaven are not geographical.

If your potential remains potential you *are* in hell; if your potential becomes actual you are in heaven. Or better will be to say, you *are* heaven, you *are* paradise.

How long will you be here? How long you will be staying?

(I don't know)

Let it be forever! Less than that is miserly. Good.

Ma Anand Sudhir. Anand means bliss, Sudhir means patience.

The bliss is possible only to those who are patient enough to wait for the seed to disappear in the soil for the sprouts to come, for the bush to grow, for

the buds to appear, and for the season, the right climate when buds will open and the hidden perfume will be released.

Life is not a seasonal flower, remember. So those who are in a hurry they miss it. Those who are patient, absolutely patient, they cannot miss it. The more you are in a hurry, the less is the possibility of your ever reaching to the goal. If you are not in a hurry at all, if you are ready to wait for infinity, then it can happen even right now. This paradox has to be understood.

Patience is the door, impatience is a barrier.

How long you will be here?

(Two weeks)

That is what I have been telling to you. It is too much hurry. Then come back again for a longer period. Next time be patient. Good.

Swami anand Dhyanam. Anand means bliss, Dhyanam means meditation.

Bliss is possible to everyone but a basic requirement has to be fulfilled and that requirement is meditation. Meditation means awareness, watchfulness, alertness. One should not live life as if one is asleep; one should live life a little more awake. Just a little effort and slowly slowly, chunk by chunk, the sleepiness disappears. And as the sleepiness disappears you are surprised: life becomes more and more a benediction, a blessing; a bliss, more light, more love, more celebration. But without fulfilling the basic condition nobody has ever attained bliss.

Everybody tries to attain it, but very few people try to fulfil the basic condition; hence the immense failure in the world and tremendous misery everywhere.

People are trying to reach to higher planes without a ladder. It is not possible. You can jump and for a moment you can think that you are reaching but next moment you will fall down flat on the ground and meanwhile you may have broken few bones too.

And as time passes people stop even jumping; seeing that every time they fall back and they fall back in a far more miserable condition than before, they stop they drop the whole project. Their frustration is such, their hopelessness is such, that they start thinking there is no bliss possible, no meaning, no significance.

That's what Jean-Paul Sartre says 'Life has no meaning, no significance.' Now this is the tone of the whole modern philosophy. It is not few people who are saying it. Few people are only mouthpieces. This is the whole century's experience. And not only this century is involved. This century contains all the past, all the centuries that have preceded before.

It is a very critical moment in the history of life. Either we will settle for this hopelessness -- then only suicide is the way -- or we will try to find out another way of reaching to higher planes. Not just by jumping but by creating the ladder. I call that ladder meditation.

Ma Anand Tira. anand means bliss. *Tira means an arrow.

The state of bliss is attained by only those who move straight like an arrow, who don't go zigzag.

Jesus says 'The bridge to the kingdom of god, the way to the kingdom of god is very narrow but straight.' Another great mystic of the same calibre as Jesus, Kabir, says that 'The path is straight and *so* narrow that it cannot contain two; it can only contain one.' so if I and thou are there you cannot pass through it; you have to drop the duality.

One has to become single-minded, totally committed, utterly involved, then life has intensity like an arrow, arrows shooting from a bow. it flies, goes direct, hits the target.

Very few people live a life of intensity, totality, commitment. They are just accidental. They go on moving anywhere for no reason in particular, victims of chance. Their life is only coincidental, victims of the winds, of the waves -- they are just driftwood.

A sannyasin has not to be driftwood. he has to be an arrow. And the beauty is that you can make an arrow out of driftwood.

Ma Anand Amit. anand means bliss, Amit means unique.

The experience of bliss is always unique, incomparable. You have never known anything like it before and you will never know anything like it again, because bliss happens once and then remains forever; hence there is no question of repetition. It becomes your constant inner climate, it is always there. In fact right now it is there, just you are not aware.

The difference between a Buddha and a sleepy person is not much -- just a little difference, a small curtain of sleepiness shrouds the vision of the ordinary person. Buddha simply throws that small shroud, that curtain, comes out of that sleep, start seeing things as they are without any preconceptions, without any expectations, desires, and immediately there is bliss.

Remember the word 'immediately'; not even a single moment one has to wait if one is clear. If one is not clear one may have to wait for thousands of lives. We have already waited!

And it is not going to happen on its own. If it was going to happen on its own it would have happened already long before. You have to do something, something is needed from your side.

A chinese saying is 'You take one step towards god and he takes one thousand steps towards you,' but you have to initiate the process.

Because of this fact the Sufi mystics have called god the beloved, saki. They have called god the woman, not the man, for *this* reason because god never takes initiative; hence he is just like a woman. The woman never comes to you and tell you 'I love you'; she waits. You have to take the initiative, the man has to take the initiative. He has to run after the woman and write love letters and bring roses and she will simply wait. In fact when you propose she will say 'No, no.' You have to understand 'Yes, yes.' -- That is another matter -- but she will say no. And you have to show intelligence to understand that the no is not no. The way it is said has to be figured out.

If you simply are a scholar and you think she is saying no 'So let us go

home,' then your life is finished! You have to be persistent. Sooner or later she will say 'This is the last time I am saying no to you.' then you can be happy, then you can rejoice, but you have to see the gesture behind the no. The gesture is always yes.

A man was talking to one of his friends. he was very sad, in deep despair. The friend 'What is the matter with you?' asked him. He said 'The woman I love has said what I never wanted to hear.' The man, the friend consoled him. He said 'You are a fool. The woman always says no and you have to understand that no does not mean no.' And the man said 'I know it -- no does not mean no -- but she didn't say no. she said 'Phew!' Now what to understand?'

But god never says that, that 'Phew!' That much I can say to you. Up to now he has never said -- unless you are very exceptional and he says 'Phew!' He may say no but you go on understanding yes, Sufis are right: you take one step, the first step, the initiative has to be from your side, and then god comes running.

But if you are not taking that first step then nothing happens in life. It remains empty canvas which could have been a beautiful painting.

How long you will be here?

(I don't know)

THAT'S good! Good.

Swami anand Divyam. Anand means bliss, Divyam means divine.

The most divine phenomenon in the world is the experience of bliss. Everything else falls short, everything is a little lower than it. In fact we desire other things only as means towards bliss. Even wrong things are desired but the goal is always right. People desire money thinking that it will bring bliss in their life; they desire power, they want to conquer the whole world, dreaming that it will bring bliss. it is another matter that what they are doing has no connection with bliss and it is not going to happen, but their end was always right. As far as the end is concerned the saints and the sinners are similar.

Alexanders and Buddhas are similar but the means are different. Buddhas used the right means and Alexanders used the wrong means, and the whole thing depends on the means.

One of the most significant words Buddha continuously used was the word 'right'. Whenever he will say anything he will always use that word 'right'. If he will, he will say awareness he will not simply say awareness; he will say right-awareness, if he will say compassion he will say right-compassion, because everything can go wrong, so he has to be reminded about the right, continuously he has to be hammered. It is only a question of right means, the end is always the same, so one can forget about the end. The end is bliss.

Bliss is divine, another name for god, a better name than god, because god can be denied by the communists, by the atheists, by the materialists, by the scientists, but bliss cannot be denied by anybody. Nobody can deny it. It is a, a far greater god and its vastness is such that it can be comprehensive of all kinds of people. It is not limited to a particular kind or to a particular category

but the means have to be very rightly understood.

The first thing that Buddha calls is right-remembrance; that is his word for right-meditation. Meditation can be wrong, one can use a process of auto-hypnosis, thinking that it is Meditation. That is what transcendental meditation is: just a process of auto-hypnosis. Repeating a certain mantra continuously you become hypnotised. It functions like alcohol, opium, and other drugs. Of course if one has to choose between drugs, TM is a better drug than any other drug, but why choose between drugs. It is not meditation at all.

Meditation means not a repetitive mantra but a constant awareness, a remembrance 'Who am I?' 'I am not the body -- if you can remember this, that is meditation. If you can remember 'I am not the mind,' that is meditation. If you can remember 'I am not the feeling and the moods.' that is meditation. This three-dimensional meditation is the right way to reach to the ultimate goal of bliss. And the moment you have found bliss you have found the kingdom of god.

Anand means bliss. Shunya means zeroness, to be absolutely spacious.

Bliss is vast. It needs your whole inner being to be absolutely empty, only then it can enter. You have to remove the whole furniture -- and there is much furniture inside, all rotten; it is sheer junk but people go on accumulating it. People are so greedy, they never throw anything away, hoping that sometimes maybe it can be used again, that in a certain situation it may be needed, so they go on accumulating.

They use their inner being like a basement where they go on throwing all kinds of rubbish. It becomes piled up. There is so much there that even if you want to enter inside you will not find space enough to move, what to say about bliss?

Bliss needs a totally empty temple of your being. Less than that won't do. When your inner world is utterly empty -- empty of thoughts, empty of dreams, empty of knowledge, empty of scriptures, empty of all that you have learned before, just empty -- then it has a purity, a deep innocence, a virginity. It is just like the sky, vast and infinite, unlimited, unbounded. Only then in that unboundedness, unlimitedness, bliss descends. It comes from the above. We need to be on the receptive end; we have to be just open to the beyond. As you are open to the beyond, the beyond starts falling like flowers, showering like flowers, and then it goes on showering. It begins, but it never ends.

The process of emptying yourself is meditation. It is simply a process of throwing things away -- the unnecessary, the non-essential -- so that the essential can have space. When you make a garden -- first you have to uproot the weeds, remove the rocks and the stones from the soil, you have to prepare -- and that's what is meant by zero; preparation, a readiness, receptivity.

The zero represents the inner womb, and when the inner womb is ready, the unknown is born into you, bliss is born into you. It comes inevitably, it is the ultimate law.

Buddha says "Es dhammo sanantano," -- this is the law and there are no exceptions to the law.

Just be a zero and you will be full, overfull with bliss.

Nirvana Now or Never

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Ma Dhyan Leslie. Dhyan means meditation, Leslie means calm spirit.

Man has tried many ways to be calm, quiet, but all other efforts except meditation have failed, because all other efforts are basically of cultivation, of practice. One can cultivate a certain calmness, one can make it a discipline of life, but it will be only superficial. Behind the thin layer of calmness there will always be turmoil and any small accident, any small scratch on the surface and you will erupt like a volcano.

In fact the people who murder, the people who commit suicide are the people who are normally very calm. The people who are normally easily angered never commit murder, never commit suicide, for the simple reason because they never accumulate so much anger. They go on throwing their anger every day, they flush it out of their system. But the people who try to be calm, repress, and the repressed remains alive, not only alive, in it becomes more and more powerful as time passes by, because you are repressing every day. it goes on piling up within and there is a limit to everything. One day the balloon is bound to burst.

But meditation works in a totally different way: it is not cultivation, it is not a discipline from the outside, it has nothing to do directly with calmness, silence, equilibrium. On the contrary, meditation works in a totally different dimension, the dimension of awareness. One simply becomes more and more aware of one's acts, thoughts, feelings. As this awareness deepens, as a by-product calmness of spirit comes on its own accord. Then it comes from your innermost core.

The cultivated calmness remains on the circumference, the calmness that comes as a consequence of meditation grows from the centre and spreads

towards the circumference; hence there is never any hypocrisy, never any split, never a schizophrenic state. You are not divided in two: the surface is one and your reality is just the opposite of it. Humanity has suffered too much from that cultivated calmness.

It is time that we should get rid of all the methods of cultivation and we should go for a direct approach, we should go to the very root of the matter and the root is in the centre, not on the circumference. on the circumference only flowers show. And if you want real flowers then you have to nourish the roots, you have to water the roots, you have to take care of the roots -- that's what meditation does -- and then roses come on the surface.

If you don't work on the roots, in the centre, if you don't get centred through meditation and grounded, then at the most that you can do is, you can buy plastic flowers and arrange them around your circumference. But that is missing the whole opportunity of life.

Life is an opportunity to grow your centre, your potential, your very being, because only your being in its total flowering is god. There is no other god.

How long you will be here?

(Probably about two months this time)

Two?

(About two months I think this time)

You will be here?

Yes

And then come back again for a longer period. I will need you here. Good.

Swami Dhyan simon. Dhyan means meditation, Simon means gracious being.

Jesus says again and again 'If you have ears then hear, if you have eyes then see.' Certainly he was not talking to deaf and to the blinds; he was talking to ordinary people just like you and everybody else. They had ears and they had eyes. Then what he means by having ears and by having eyes? He means a totally different way of seeing and hearing.

One can hear in three ways. Either in a very indifferent attitude, as if one cannot care less -- that is ungracious hearing, that is not the way to commune with a Jesus or a Buddha, that is not the way to be in the presence of a master. That is not the way of a disciple.

The second way of hearing is antagonistic hearing. You are already full of prejudices, you have already concluded that what is right and what is not, not knowing at all what is right and what is wrong you have accepted certain assumptions given by others, by the society which has brought you up, by the education, by your parents, by the church, certain a priori beliefs. Clinging to those beliefs one can hear but that is again ungracious hearing, because you are not hearing, you are fighting.| It is better than the first -- indifferent hearing -- because it is impossible to change any person who is indifferent.

It is possible to change the second person; even if though he is antagonistic, he is getting a certain negative kind of relationship. He is becoming an enemy and an enemy can be made a friend.

The indifferent is unapproachable. he is not even an enemy -- how can you expect him to be a friend? He is not even ready to hate you -- how can he love you? That is the impossible case.

But the second can be converted, but it will take unnecessarily long time, because the fight will destroy the energy. And even if sometimes he comes to acceptance it will be very reluctantly and he will always go on watching for some flaw so that he can again go back to his old pattern. He will be always wavering. He will be not really surrendered. Even if he comes to surrender his surrender will be with strings attached to it. He can withdraw any moment.

A real master never takes any note of the first. he simply drops the idea of the first category. he takes a little bit notice of the second category but only for a short time, just to see whether it is possible or the case is too time-absorbing, too much unnecessary hassle -- then he drops the second also.

He accepts only the third -- the gracious person -- who can hear, simply hear, without any prejudice for or against. Remember, gracious-hearing does not mean what Christians and Hindus and Mohammedans have been telling to people. They are telling wrong things; they are telling gracious-hearing means hearing as a believer. That is not gracious.

Whether you believe or disbelieve you have already taken a standpoint, you are already prejudiced, you have already got a certain mind and with the mind there is no grace.

Gracious hearing is with meditation, with no-mind. You don't have any prejudice, for or against. You are non-judgemental. You are simply available, open, vulnerable. You have not decided anything; you are just an enquirer. Then the hearing has tremendous grace.

And truth has one intrinsic quality: if you hear it with unprejudiced consciousness it immediately reaches to your heart, it immediately triggers a process of transformation in you. An immediate contact with the master becomes possible if one can hear without any belief, disbelief, without any idea of what truth is, if one can hear just like a child, from a state of not-knowing. that state is meditation and it is only through meditation that the master becomes available, the truth becomes available, and ultimately, everything that is of value happens through it.

I say to you that if you hear silently without any prejudice you will immediately know what is true. Another thing has to be also added: you will also immediately know without any thought process what is not true. Truth is self-evident, it needs no proof. And because truth is self-evident, untruth is also self-evident.

All that is needed on your part is to be *totally* available and immediately you will know what is truth and what is not. And to know what is truth liberates! It is deliverance. It brings to your life the ultimate joy, the ultimate flowering, the ultimate fragrance of existence.

Ma Dhyan Sylvie. Dhyan means meditation. Sylvie comes from Sylvanus. Sylvanus is a mythological god of the woods an the forest. It symbolises profound solitude. A virgin solitude which prevails in a forest where nobody has gone. It is a beautiful name.

Meditation takes you to your inner woods, inner forest, where nobody has ever gone. Only you can go and you have not gone yet. It is not possible for anybody else to go to your innermost core; it is absolutely private, categorically private. That is the only place which is private, everything else can be shared.

Sooner or later there will be ways to reach people's minds, mechanically. If it is possible to make a cardiogram it is not very far that it will be possible to read the mind waves, just like a cardiogram. You have to be attached to a machine and the machine immediately will start screening. Much will be just doodling because inside much is doodling but once in a while something relevant will turn up. Ninety per cent will be rubbish, but mind too cannot remain for long private.

There is only one place in you which will always remain private, and that which is intrinsically private is yours. Everything else belongs to the public. Even your mind belongs to the public because it is created by your parents, the priests, the politicians. Even your conscience belongs to the public because they have created it. What is wrong, what is not to be done, what should be done, all the commandments, the idea of sin an virtue -- it is created by others.

My concern is to help you to discover your innermost solitude, the profound silence that prevails at the very centre of your being -- the centre of the cyclone.

Only then one knows what life is all about. Only then one knows the meaning, the significance, only then one knows the beauty, the truth, only then one knows all that is worth knowing.

Meditation is a passage from the circumference. it is a bridge. Its another name is awareness. Learn to be aware.

As your awareness becomes more and more clear, more and more sharp, you will become aware that you are coming closer and closer to a place where immense silence has prevailed for eternity. That is the real temple of god. All other temples are man's creations and all other gods are creations of man in his own image. If one wants to discover the true god, then one has to go within oneself.

Your *own* original face is the face of the true god.

Ma Dhyan Elisabeth. Dhyan means meditation, Elisabeth means consecrated to god, surrendered to god, totally devoted to god.

One cannot be surrendered to god just by believing in a certain god -- Jewish, Christian, Hindu, Mohammedan. how can one be surrendered to a belief. Deep down, hidden behind the belief there is always doubt. They exist together, they are two sides of the same coin. On one side it is belief, on the other side it is doubt. In fact the belief is needed only to repress doubt. if there is no doubt there is no need for belief at all. So all believers are bogus, all believers are phony they are simply repressing their doubt by making a great system of belief to repress it, creating a big structure of believe, repeating the Bible every day or the Gita or the Koran, chanting mantras of the Vedas and

just making much fuss, creating much smoke so they can forget that there is doubt inside them. And the worm of the doubt goes on and on working and working inside, it goes on eating their very heart. And they go on befooling themselves and others by superficial beliefs.

I don't teach belief because belief can never become a surrender. It is only love that becomes surrender. And love is not a question of belief, because love is not of the mind at all. Love is a question of experience.

In religious terms love can be called trust. That is the same word; there is no difference between love and trust. Love is always trusting, trust is always loving. That is only a religious way of saying that it is love that makes surrender possible. But how love will happen if you have not seen god? How can you love a god that you have not seen, that you have not heard, that you have not experienced not even in your dreams, not even a far away echo? -- it is impossible. It is asking for something superhuman from poor human beings; asking something so illogical, simply creates trouble for them. They are already in much trouble and religions create even more troubles for them.

That's why you will see religious people much more in anxiety than the so-called irreligious. You will find religious people much more sad and miserable than the so-called irreligious. The irreligious laugh too, dance too, sing too; the religious has no time. He is so guilt-ridden, so much worried, because what he wants to do he cannot do. Even a man like Saint Augustine says in his CONFESSIONS, 'God help me, because what I do is that which should not be done and what I do not do is that which should be done, and I have tried my best, but it seems impossible for me -- unless *you* help me I will not be able to make it.'

If this is the situation of Augustine, a so-called great Christian saint, then what about the poor Christians, how they can make it? When they cannot make it, when they fall short, they feel guilty, they feel that they are sinners. And the whole problem is absolutely unnecessary. it is fabricated by our stupidity; hence I wan you to be-pass all this nonsense.

The simple thing, the simplest is to be silent, to be aware, to be watchful, forget all about beliefs and religions and dogmas and philosophies and ideologies; just become silent, aware. And you will be surprised: in those moments of awareness and silence you start having glimpses of the divine. And those glimpses make it possible -- not that you have *to* surrender, the surrender happens, just as you fall in love. Not that you have to fall in love with somebody -- it is not a question of doing something.

If you are ordered that 'Elisabeth, go and fall in love with this man,' what you will do? You will be at a loss. How one can fall in love? One can pretend, one can act but one cannot fall in love and deep down one will know that it is all false, pseudo. And people have been told to fall in love with god, whom they have never seen, whom they don't know whether he exists at all. They have no idea about god or godliness. They are not even aware of their own selves, what they can say about god? And these poor human beings are tortured by the priests, continuously sermonised, 'Surrender to god and surrender totally and surrender perfectly.'

This is not possible; only through meditation glimpses start happening and

then you have to fall. Not that you have to do something, it simply happens. it is a happening. And when it happens on its own accord it has a tremendous beauty to it.

Swami Dhyan Earle. Dhyan means meditation, Earle means a noble man, nobleness, nobility.

Meditation certainly brings great nobility but not according to the ideas of people, not according to the traditional concept. For example, jesus will not look very gentlemanly, very noble, for many reasons. The first traditional idea about nobility is that it has to be from birth -- he is a son of a carpenter, poor carpenter, and that too is not the whole truth. he is the son of the Holy Ghost! Now who is this fellow, Holy Ghost? Must have been some playboy around. poor Joseph is deceived!

Now the virgin birth cannot make anybody noble. Christians have tried hard to prove that he is god's son and the only begotten son. They have been creating much fuss about it for two thousand years and they have been even trying to prove that he belongs to the royal family of David -- that is all nonsense!

This poor Joseph, a carpenter, has nothing to do with David. Moreover, he is not a legitimate child. So the first idea of a noble man, of an aristocrat, of an earle is not there. He does not fulfil the first requirement and he does not fulfil other requirements either, because his way of behaving is outrageous.

With a whip in his hand he drove out all the moneychangers from the temple -- must have created chaos there! Now this is not a gentlemanly way of behaving. But I can see his nobleness still! It is really a noble act to throw the moneychangers out of the temple, forcibly, because the temple was not meant for these moneychangers; the temple was meant for something totally different, for something beyond, for something transcendental -- for god!

It is a noble act, but a noble act which will not fit with the ordinary idea of nobility.

Meditation brings nobility to you, but it will be so new, unique, that it is not going to fit with any idea. it gives tremendous grace, but that grace will have its own unique expression. It will not be traditional. Even *you* will be surprised, even *you* will be in a awe -- what is happening? Even your own idea of nobility will be shattered into thousand pieces, because when real nobility happens it is always rebellious, always outrageous. It hit s hard on all that is nonsensical, superstitious.

Real nobility is not to belong to the creed but to belong to the whole. Real nobility is not to be part of the mob psychology but to be an individual. The word 'individual' is beautiful. it means indivisible, to be one place, collected, together, integrated -- and this miracle happens through meditation.

Meditation is a new birth and I call a person noble only if he has attained it, his birth, the second birth, through meditation.

Gautam Buddha loved the word 'noble' very much, so much so that he used to call his way the way of the noble man, the way of the Arya. He called the ultimate truth also the Aryasatya, the noble truth.

His concept of Arya or noble is born out of meditation. Whosoever came to him and became a meditator became an Arya, a noble man. He may have been born to beggar parents, he may have been born to an emperor -- it makes no difference. The second birth is decisive and the second birth has nothing to do with the first birth. The second birth you have to give to yourself. The second birth is psychological; the first birth is physiological -- only your body is born out of your mother's womb. Your father and mother create your physical body you come out of the physical womb of the mother -- that is first birth.

The second birth will be -- and only you can do it, nobody else can do it on your behalf -- the second birth will be when you come out of your psychological womb, out of your mind. And that's what meditation is: a state of no-mind.

Swami Dhyan Sampuro. Dhyan means meditation, Sampuro means perfect.

Meditation makes one perfect -- not a perfectionist, remember. A perfectionist is a neurotic.

Meditation makes you perfect, but not a perfectionist. Perfection comes just like a shadow to meditation: you need not bother about it, you need not care about it. it is simply there, it will follow you.

The perfectionist has an idea of a goal ahead of him and the meditator has no idea of perfection; perfection follows him from the beyond like a shadow. That is the difference between a perfectionist and a perfect man.

Perfection is behind the perfect man and ahead of the perfectionist. Because it is ahead it drives him nuts. he is trying to become it, he is sacrificing his present for the future and once you become accustomed of sacrificing your present for the future your whole life will be rained; not only this but your future lives will be ruined.

Unless some enlightened master really hits hard on your head and breaks your skull there is no other hope. And a real sledgehammer will be needed! It cannot be done by the goldsmith's hammer. That small hammer won't effect; people have grown thick skulls. people are really thick and dense, they have grown shock absorbers.

The perfectionist goes on sacrificing every moment for the future and that he will be doing in the future too, because future never comes -- that which comes is always present -- and he becomes addicted in sacrificing it.

Meditation has nothing to do with perfectionism, but perfection comes *as* a by-product. As you become silent it follows you, wherever you go it is there -- and it is not something dead, hanging around you. It is growing. That is the most miraculous thing about it, because we always think of perfection as the dead end. What more there can be?

Logically it seems right that perfection means the full-stop. It is not so. Existentially perfection is also a growing phenomenon, from perfection to more perfection to more perfection -- there is no end to it.

Become a meditator and see the miracle happening. Many miracles happen through meditation. It is the magic key. One of the greatest miracles is that it

brings perfection for which you were not even thinking, for which you had no desire. you were not asking, you were not searching; it simply comes as a reward from the whole.

Swami Dhyan Asango. Dhyan means meditation, Asango means one who knows that one is alone and not only knows that one is alone, but is tremendously happy, tremendously blissful about one's aloneness.

It is only through meditation that this alchemical change happens: loneliness becomes aloneness, solitariness becomes solitude. Loneliness is ugly, it is misery, it is a hankering for the other. It is like a wound which needs to be healed.

Aloneness is a tremendous joy. One is overflowing with his, one's own being, one needs nobody, one is enough unto oneself. That does not mean that one escapes to the mountains -- why one should escape to the mountains? Wherever one is, one is blissful. And bliss has an intrinsic quality, that is overflows, it reaches to others. It is like fragrance of the flowers: it rises in the winds towards the stars, it seeks and searches the others, whosoever is available. The blissful person shares his bliss with the other.

The other may be a tree, an animal, a man, a woman, a mountain, a river -- it makes no difference. There may be nobody, the person may be just sitting silently, alone, but he goes on radiating his blissfulness.

That is the meaning of Asango: one who has come from loneliness to aloneness, from solitariness to solitude, one who has known one's beauty and one who enjoys to be with oneself.

Meditation makes it possible. Meditation is really the discovery of your aloneness and its beauty, and its eternity. Then you can be in the crowd but you are alone, you can be in love but you are alone. But it is no more a problem, in fact it is freedom, because when you feel lonely you have to be dependent on somebody who helps you to forget your loneliness.

And remember one fundamental law of life: one can never forgive a person if one has to be dependent on the person. The person you depend upon is unforgivable, because he is the cause of your bondage.

Only meditation makes it possible that you can forgive all; in fact there is no question of forgiving because you are not more dependent. You are absolutely independent. You are *as* blissful alone as you are in togetherness. There is no difference at all. You rejoice *each* moment, whatsoever it is: in the marketplace, in the mountains, with people or alone, it remains a constant phenomenon in you, undisturbed, undistracted. It gives you immense freedom, and freedom is the highest value. In fact that is the very goal of sannyas.

Nirvana Now or Never

Chapter #19
Chapter title: None

19 February 1981 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

Swami Anand Prabhu. Anand means bliss, Prabhu means the god.

The longing for bliss is a natural longing. It exists in the whole of existence. Nobody really longs for god or for truth or for paradise or for eternity;. These things are longed for because they are aspects of bliss.

The real god is the experience of bliss. That is the very centre of the whole existence; the whole centre of bliss has dominated not only humanity but all beings. And there is no quarrel about it. Christians, Hindus, Mohammedans, theists, atheists, spiritualists, materialists -- they all agree only on one point and that is bliss.

And my observation is if that is the only point on which everybody agrees -- not only human beings but animals, birds, trees -- then all other gods are inventions, the real god is bliss.

So I don't teach worship, I don't teach prayer, I don't teach any dogma, I don't give you any proof for god. I only indicate the way towards bliss; hence I don't ask you whether are you Hindu, Christian, Mohammedan, whether you believe in god or not. These are all irrelevant things. All that I want to know is are you interested in bliss. If you are interested in bliss then there is no need for anything else; you are on the right track that leads to god. God is another name for ultimate bliss.

Ma Anand Anupa
Anand means bliss. Anupa means unique.

The experience of bliss is the only unique experience in existence for the simple reason because it is unrespectable. It is unrespectable because it

happens only once. Once it has happened, it is forever yours -- it never goes away. That which comes and goes is pleasure. That which comes and abides is bliss -- that's the only difference between pleasure and bliss; pleasure is something within time, it is temporal; bliss is something beyond time, it is eternal.

And the experience of bliss is also unique because in all other experiences you remain. In pleasure you are there, enjoying -- it is something extraneous to you -- but in bliss you dissolve. There is no observer. The observer and the observed become one -- that's its uniqueness. The seer and the seen become one, the object and the subject lose their boundaries, melt and merge and create a new kind of organism.

No other experience does it; hence no other experience is fulfilling. No other experience dissolves your ego; hence the misery continues. Misery is nothing but the functioning of the ego. No other experience cures you, heals you; bliss cures all your anxieties because you are no more -- how can anxieties exist? They were hanging around you. The very center has given way. Now they cannot hang around anything. There is nothing to hang to.

The ego is no more found and with the ego the dark night of the soul is over. The ego gone, the day has come in; hence the only thing worth searching, worth seeking, is bliss and nothing else.

Monika
Ma Anand Surjya
Anand means bliss.
Surjya means the sun,
the source of all light.

Just as the sun there in the outer sky is very essential for life to exist, for flowers to bloom, for trees to grow, for animals to survive; life in all its forms is nothing but solar energy. And the function of the sun outside is exactly the same as the function of bliss inside. The outer life needs the solar energy and the inner life needs blissfulness, the spiritual energy.

Just as the earth and the planets go around the sun your whole inner being goes rotating around the center of bliss. Once it is recognized things become very simple, clear, then you don't go zigzag, then you don't grope in darkness; then you can directly go towards the center. And the moment you start moving towards the center your life starts becoming light.

These are the four L's that I teach: life, love, laughter, light. And they happen exactly in that sequence.

First life -- one has to become more and more alive, full of zest, gusto, intensity. One should not withhold. When you are full of life love starts happening on its own accord, because what you will do with life, what you will do with that overflowing energy? You will have to share it -- that's what love is: sharing of your life energy. And the moment you share your life energy all sadness disappears, then life is just a heartfelt laughter. And these three l's fulfilled, the fourth I automatically happens. Three l's you have to fulfil. Those three l's are just like three r's of the educationalist, and the fourth

is the reward from the beyond. Then light descends.

And the moment light has entered you, you are enlightened -- that is the meaning of the word 'enlightenment'.

Ma Anand Anubhava. Anand means bliss, Anubhava means experience.

Bliss is not an intellectual concept; hence thinking about it is an exercise in utter futility. It is like a blind man thinking about light or a deaf person contemplating about music: it is not possible for the blind man to have any idea of light. He can have thousands of thoughts about it, but they will be all guesswork.

For the experience of light one needs eyes, not thinking. Thinking goes in circles, round and round -- that's the meaning of the word 'about': whenever you think about something that means you are going round and round. About means round and round. it leads nowhere. The centre always remains far away and the distance between you and the centre remains the same, because you are moving in a circle.

Bliss is not a concept; hence thinking is of no use. It is an experience, like the experience of light or music or love. it is a taste on the tongue.

This is very basic to understand because I am not in any way interested in philosophy, speculation. My whole effort is to bring you out of all philosophical jargon and to help you enter into the world of experiencing. And the way to experience bliss is the way of meditation. Then you have to be silent, you have to be aware, you have to put your mind and its noise aside. Mind is much ado about nothing. It is just smoke and clouds and dust.

Meditation is only putting all that dust and smoke aside so that you can see clearly. The moment the clarity to see is there, bliss instantly happens, because it is our nature; not only it is our nature, it is the very nature of existence itself.

Nirvana Now or Never

Chapter #20
Chapter title: None

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Swami Dhyan Leo. Dhyan means meditation, Leo means a lion.

Gautam the Buddha exactly has said that meditation is the lion's roar, because it is an explosion like atomic explosion. It is the explosion of your consciousness which is far more deeper, far more vaster, than any atomic explosion can ever be.

Yes, there is a difference between these two explosions. The atomic explosion is destructive. We have yet to find a creative use for it, but the explosion that happens in consciousness through meditation is inevitably creative. There is no possible way to use it in a destructive direction.

The atomic explosion sooner of later will be used for creativity but the basic requirement for that use will be if many many people, particularly the scientists who are involved, become meditators. Only than the experience of meditation will bring creativity to their destructive energy that they have unconsciously released in the world.

It is a lion's roar because the moment a man knows the deepest experience of his being -- that's what meditation is all about -- he becomes fearless, because he knows there is no death any more; he was never born and he will never die -- he is eternal. It is a lion's roar because now nobody can enslave you. Yes, you can kill him but you cannot enslave him. And when you are killing him you are killing only the outer shell of his being, not his soul. You can imprison his body but not his being; now he knows freedom and a freedom that cannot be taken away. It releases immense courage. He can fight with the whole world. In fact all the great meditators have been fighting this stupid world, all alone, single-handedly. Jesus, Buddha, Lao Tzu, Kabir -- down the ages the meditator has stood there fighting the collective stupidity of

humanity. he has been butchered, crucified, killed, poisoned, but that makes no difference.

Whenever a man again attains to meditation, the lion's roar again explodes. Again there is one *real*, authentic human being, who is ready to sacrifice everything for truth.

Ma Dhyan Radhay. Dhyan means meditation, Radhay is a form of Radha.

Mythologically the story is that Radha was the most devoted disciple and lover of Krishna. Her devotion was so total that she never said anything about it, because to say anything about something which is total disfigures it.

Words are very inadequate. They can contain small things but not things like love, things like awareness, things like blessings, blissfulness, ecstasy. We *have* these words but they don't convey the reality of the experience.

She remained silent but she followed Krishna like a shadow; so silent she was that these are the actual words used in the scriptures 'She followed Krishna like a shadow, not making any noise.' The shadow follows you without making any declaration about itself, without in any way interfering with you, interrupting your work. It simply remains there.

If you go to the North it goes to the North if you go to the South it goes to the South. It does not even say that 'This is inconsistent. Just now you were going to the North and now you start going to the South -- why?' Even there is no why.

The surrender is so total that in the old scriptures even her name is not mentioned only this is said 'A woman was in immense love with Krishna, who followed him like a shadow,' because to give her any name will not be right.

There are experiences which are beyond name, beyond form; hence Radha or Radhay -- Radhay is only a loving way of calling Radha. It makes it more round, more loving, more intimate.

The name was given after thousands of years and the name was also given with a tremendous significance. In Sanskrit Dhara means the river that moves from the mountains, high above from the Himalayan peaks, and then goes towards the ocean. This is called Dhara; Dhara is exactly the opposite of Radha. If you read Dhara from backwards it becomes Radha. So Radha is a symbolic name. It simply means the river has started moving upstream, the miracle has happened, that the river is not going towards the ocean but is going towards the source, that it is rising high towards the peaks.

In all the languages of the world we use the expression 'falling in love' because our love is like Dhara: it falls from the peaks of the mountains, than comes to the valleys, then to the plains and then ultimately to the lowest place, the ocean.

Water seeks the lowest place. The man who is trying to find god, truth, is not really trying to find the goal of life; he is in fact trying to find the source of life because the source and the goal are one.

If you cannot find the source, from where you have come, you can never find the goal, to where you are going, because life is a circle; we go to the same source from where we have come. it is easier to find the source than to

find the goal. By finding the source one finds the goal and there is a quality of love which cannot be implied by our phrase 'falling in love'. For that quality of love we have to invent a totally different phraseology, 'rising in love', and that's what happens between the disciple and the master, rising in love -- and that is the meaning of Radhay.

Meditation helps you to turn the whole tide. It changes the very direction of life. It changes the very law of life. Instead of reaching to the lowest you start reaching to the highest.

Swami Dhyan Vestrohi. Dhyan means meditation, Vestrohi means a rebel.

Meditation brings many flowers to life, it opens up many dimensions which were closed before. It makes you aware of many aspects of your own being of which you were *never* aware, not even in your dreams. And the most important aspect is that it releases your rebellious energy, it makes you a rebellious spirit. And only the rebel knows what life is; the orthodox never knows it, the conformist cannot know it. He knows only the trodden path of the crowd, of the mob.

And the mob is subhuman, the mob psychology is not yet human, what to say about superhuman? It is a far-away distant goal, just a fantasy as far as mob psychology is concerned. Sometimes it is lower than the animal psychology but it always remains subhuman and is always ready to fall from even that subhuman state towards animal.

It happens every day; in war you see it happening, in riots you see it happening. Mohammedans and Christians have been fighting and killing each other, Mohammedans and Hindus have been fighting and killing each other, Hindus and Buddhist and so on, so forth. Even the so-called religious mobs never become human: they remain subhuman, and just a small excuse and they even fall from there. Then they can do anything -- they can burn people alive, they *have* burned. And the people who burned people alive were not bad people. They were priests, popes, imams, very respectable, knowledgeable.

The people who crucified Jesus were not bad people. They were the greatest rabbis of the Jews. As far as their ordinary day-to-day life was concerned they were respectable citizens, but what happened? Why they crucified Jesus? Why so many people have been burned by the churches, alive, and with no shame, with no guilt? -- -because it is being done in the name of god, it is being done in the name of love, it is being done in the name of the truth, in the name of religion.

The mob psychology remains animalistic hidden behind a garbage of so-called religious jargon.

To become part of it is ugly. It is a betrayal to your own self. It is suicidal. To be part of a mob psychology simply means you have committed a spiritual suicide, you are no more an individual. You have lost your intelligence.

I have observed it, I have asked people, because I have been witness to many things. Hindus burning a Mohammedan mosque, and I watched the whole process and the people who were burning were respectable people. Nobody could have ever thought that these people can burn, destroy. Than I

asked them individually, later on, 'Could you have done it alone?', and they immediately said 'No. Even to think of doing such a thing alone is not possible. We cannot imagine ourselves doing it. We did it because everybody was doing it. We were just part of it, we are not responsible'.

I have seen Mohammedans killing HIndus and I have asked them, 'Can you do it individually?' And they have said 'No, we can do it only when we are part of a mob, when we are no more separate from the mob -- then there is no responsibility, then it is being already done. Whether we participate or not makes no difference.'

Meditation brings you out of the mob psychology. First it makes you human and then it takes you towards the superhuman, which is divine in other words, but it is rebellion; hence the crowd has never been able to forgive meditators and it will never be able.

I am not a pessimist; I am immensely optimist, for the simple reason because I see humanity growing, coming of age, but this is a fact -- even optimism cannot hide it -- that the mob psychology will never be able to rise to the levels of individual psychology. It may become a little better, but the difference between the individual and the crowd will remain constantly the same.

When the crowd psychology will go a little higher, the individual rebellion will also go a little higher. The distance will remain the same. And it is really a joy to rebel against all that is rotten, ugly, against all that is dead, stinking. It is a joy, it is a challenge, and it is a great opportunity to grow. Only individuals can grow into godliness. And I insist and emphasise that only individuals can be religious; religion can never be a cult, a creed, a church. The moment it becomes a church, cult, creed, it is not religion at all. it is just camouflaged politics.

Ma Dhyan Agni. Dhyan means meditation, Agni means fire.

Meditation is a fire. It does two things: it burns your past totally, it consumes your mind absolutely without even leaving a trace behind it, and your past contains everything -- your religion, your politics, your nationality, your race, and all that. It contains all that is wrong. It is just junk which we have been loaded by others.

The fire of meditation consumes it totally and the moment it has consumed all that is not part of you but has been forced upon you, which is just a conditioning but not your being, the moment it is destroyed your being for the first time rises above because it is no more burdened, no more crushed under the weight of the past -- and the weight of the past is big, it is mountainous and your being is just like a rose flower, very delicate.

The moment rocks are removed the rose starts growing; hence the fire of meditation does two work. One; it is a death and second, it is a resurrection, a new beginning, a rebirth.

Jesus says to Nicodemus 'Unless you are born again you shall not enter into my kingdom of god.' That's what exactly meditation does; it destroys you as you are and it resurrects you as you should be.

Swami Dhyan Dheeren. Dhyan means meditation, Dheeren means the patient one.

Meditation needs infinite patience. One cannot grow into meditation in a hurry. It can never be like instant coffee. It is not a seasonal flower. It is like the star touching big Cedars of Lebanon: it takes hundreds of years for those trees to rise above into the sky. And they live for thousands of years.

Meditation is going to give you the whole eternity; hence it cannot be achieved in a hurry; One has to be really patient. And this is one of the qualities modern humanity has completely lost track of, it is one of the contributions of the western mind to the whole world; this hurry, this constant rush.

There is a basic reason for it. The Judaic religion and it offshoots -- Christianity and Islam -- these three religions are the root cause of it, because they have been talking about only one life. If this is the only life than naturally one is in a rush.

Just seventy years, if you are fortunate, and if you calculate you will find that that is not much; one-third of it will be lost in sleep. Much of it will be lost in the schools, colleges, university, reading all kinds of stupid things -- geography, history, geology, zoology and what not!

Much of it will be lost in earning bread and butter, much of it will, will be lost by going to the factory or the office from the home and coming back -- almost there are people who are travelling two, three hours every day from the office to the home. The remaining little bit will be lost in seeing that idiot box, TV or going to a movie or shaving your beard every day or twice a day, taking bath and eating food and all kinds of things -- if you simply go on calculating it will be a miracle if you can save seven minutes out of seventy years life. Than it is too short: seven minutes between birth and death and all is finished and finished forever! It is bound to create panic -- and that" what has happened in the West.

And the disease has become now contagious, all over the world. It has never been so in the East because we had a vast canvas, there was no hurry. Thousands of life -- actually India has been talking about eight-hundred-forty-million lives. That created its own trouble; it created lethargy, lousiness. You cannot rely on anybody. He will say 'I will come five o'clock' and he may not turn for seven days and still he will not feel guilty or ashamed. he will say 'What is there? If not that Sunday this Sunday I have come, if not five, then six, then seven -- it doesn't matter much.' All trains are running late...

A man once asked the station master 'That whenever I come the train is late, than why do you publish the timetable?' The station master said 'We publish the timetable so we can know how much the train is late! Otherwise how we will know? It has nothing to do for the train to come in time; it is just to know that how much late it is.'

Everything is lousy, everything is lazy -- that is a bad implication of it -- but one thing was great in it, that nobody was in a hurry. That helped

immensely meditation. It is not an accident that meditation grew in the East. It is inevitable that it could have only grown in the East where people are ready to wait. There is no expectation in waiting; they simply enjoy waiting.

I know that both the attitudes have their good points and bad points. The West has been able to bring things in order, it has been able to discipline things. Trains are in time, people are efficient, nobody is lazy or lousy-that's good about it -- but then it creates a certain tension inside.

The whole life you are running so when somebody says that meditation is just sitting silently, doing nothing, the spring comes and the grass grows by itself, you listen it but you cannot understand it -- how the grass can grow by itself if you don't pull it up? And just sitting silently? I used to have this darshan in my lawn, I had to change, because people were continuously pulling the grass -- they were destroying the lawn! They were simply trying to help the grass... nothing. How the grass is going to grow by itself? They were in a hurry.

You just watch people: they are in a hurry for no reason. Hurry has become their lifestyle.

I want my sannyasins to understand this very clearly. I don't want them to be lazy and lousy, I don't want them to be in constant hurry and tension and always running, not exactly knowing why.

Two old man were talking with each other: 'Do you remember in our young days we used to chase women?' The other said 'Yes, I remember perfectly well. The only thing I don't remember is *why* we used to chase them'

Nobody exactly knows why you are running and nobody has time to ask you either. Everybody is saying 'See you soon,' (can't get it??) they are on the way.

My sannyasins have to create a synthesis. As far as the outside world is concerned the western attitude is absolutely right; everything should be done as totally, as perfectly as possible, because there may be no other moment to improve upon, and don't leave this world with something incomplete. That will be your signature. Leave this world with something complete, perfected, to your heart's content -- that's perfectly beautiful as far as the outside world is concerned. The western approach is absolutely correct. For the outside existence I would like the whole world to become the West.

And for the inside world I would like the whole world to become the East: there don't be in a hurry, there just sit and don't pull the grass. Just sit silently, wait, let things happen. You watch, you don't be a doer -- that watching is meditation, that non-doing is meditation, that waiting is meditation.

Up to now we have been dividing the world in a geographical way, in East and West, in two hemispheres. I would like to divide in a totally different way: not the earth, not the globe, not geography, but *each* man,.. his outside is the West, his inside is the East. And each man has to be a total world. When he is working on the outside, work perfectly, efficiently and when you are inside, forget all about the outside world and its methods, than relax. Then just fall into a let-go -- that is the meaning of your name: falling into a deep let-go.

And then it happens -- remember, it happens. It cannot be done. It is a happening!

How long you will be here?
(at least a year)

That's good. This is what I mean by becoming eastern as far as the inner side is concerned. Perfectly good! Help him.

Help him. Come her. Good. I have been waiting for YOU ... and finally you have come.

Swami Dhyan Sakshi. Dhyan means meditation, Sakshi means a witness.

Meditation is basically the process of witnessing: looking from your centre all that is happening. Many things are happening on the outside -- the noise of the train far away; something is happening in you body -- your knees are hurting -- right? Your mind is churning many thoughts, that 'What am I doing here?' Your heart is feeling many emotions, you have waited for this moment for so long. There is joy in the heart, a certain ecstasy, a mood, a receptivity. All those things have to be watched very minutely. Watching them opens your inner being. Just watching them opens your inner eye and that is the real eye; the outside eyes are of not much use. You are fortunate that you don't have them. You are blessed! Blessed are the blind for they shall not be forced to see this ugly world! And it is really ugly -- believe me!

And you can put your total energy for the inner eye. The outside eyes are wasting eighty percent of energy -- it is the major part. Man has five senses, eighty per cent is taken away by the eyes and only twenty per cent is left for the other four senses. They are very poor people, those four. Eyes are very rich, they have monopolised the whole thing; hence it is good -- eighty per cent energy is saved -- and that can be immediately used for witnessing, for seeing your inner world. hence in the East we call a person who is blind 'pragyanshakshu' -- this word is untranslatable. It simply means one who has the inner eye: The outer eyes are not there but that is a great opportunity because eighty per cent of energy is available for the person and he can easily become a meditator, more easily then anybody else.

It is a well-known fact that blind people have better ears than anybody else. They become beautiful musicians, good singers, for the simple reason, for their eighty per cent energy is diverted towards the ears. Ears are the closest to the eyes, so when the eyes are not using the energy the ears start using it.

But that is again a misuse because ears will again take it outside. It is better to use this available energy for your observation, inner observation.

Just watch everything -- and it is good because you have nothing much to do. You have not to go here and there and visit people and become a member of the Rotary Club. You are saved from so much nonsense that I felt really jealous of you! Enjoy it! And feel sorry for everybody else! They are poorer and you can become immensely rich. And the art of that richness is witnessing.

Witnessing is another name for meditation.

How long you will be here?

(Three weeks)
That's good. And when you are coming back again?
(In November)
That's good. help him. Good!

Ma Dhyan Anutoshi. Dhyan means meditation, Anutoshi means absolutely contented.

Meditation and contentment are like the flower and its fragrance; meditation is the flower and contentment is its fragrance; hence the people who try to cultivate contentment are starting on a wrong journey. A cultivated contentment is not contentment at all; it is like a spraying perfume on a plastic flower. you can deceive others but how can you deceive yourself? And what is the point of deception? It is dangerous because time is lost, opportunity is lost.

One can cultivate contentment, there are millions of people who have cultivated contentment. Seeing that the grapes are too far way they have started consoling themselves that the grapes are sour -- that's what they mean by contentment: seeing that they cannot be rich they start saying 'Poverty is spiritual,' because to be rich one needs guts.

Everybody is born poor- that is nothing much -- but to be rich it is a very competitive world, it is a cut-throat competition. Everybody is at everybody's throat. The cowards escape but they have also to invent some consolation for themselves. They start saying 'What is there in richness? Gold is nothing but dust and money is for the worldly people; it is not fort the spiritual ones.' They start greeting a new kind of ego. They are other-worldly, spiritual, religious; they are not interested in money, in power. They have renounced it all, as if they had it in the first place.

This is a very pseudo state. One has created a subtle wall of consolations around oneself to hide one's wounds.

And people will respect such a person, they will call him a saint. And because people respect and honour and start thinking that he is religious, a very saintly person, holy, the ego feels even more satisfied, more nourished. It becomes just a ego-number -- and how ego can ever be contented? Hence a new discontent starts\: how to be more spiritual, how to be more holy, how to be holier then other holier people?

Just tell any saint that 'some other saint is higher then you.' and immediately you will see where his contentment is gone; immediately he is angry, immediately he is enraged, all his humbleness is lost, all his simplicity gone. It is a new kind of power struggle, a very subtle one; hence I don't tell to my sannyasins that cultivate anything -- contentment, joy, peace, compassion, service, duty -- nothing should be cultivated. Everything cultivated remains phony. The true comes only through meditation.

First become more aware, more alert, more watchful, more observant of life and all its workings, of mind and all its processes, of the heart and all its subtle undercurrents -- of feelings, moods -- become aware of the world and how you react to the world. Just go on becoming more and more like a mirror. To be a mirror is to be meditative. Reflect everything without any judgement,

and then a moment comes when all the thoughts disappear, just by watching them -- nothing else is needed. All the feelings disappear, all the moods disappear. One becomes utterly empty, clean, clear, and in that clarity flowers start showering -- flowers of contentment, of joy, of ecstasy. Then you are not doing anything to bring them. They are coming on their own accord. They come as a gift from the god. And when something comes as a gift it has a beauty of its own.

Nirvana Now or Never

Chapter #21
Chapter title: None

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Swami Dhyanmurti

This is your name: Swami Dhyanmurti. Dhyanmurti means image of meditation.

The image of Gautam the Buddha is exactly the image of meditation, carved into marble. It represents something of the inner. The statues of Buddha were the first statues ever made in the world. They don't represent the physiology of Buddha; it has nothing to do with his body. It represents in a symbolic way that had happened to his interiority -- the silence, the peace, the tranquillity, the purity, the innocence, the state of no-mind.

If you observe the statue of Buddha you will see many things. One is, it is made of white marble. White represents all the colors; it is the synthesis of all the colors. It has the whole spectrum of the rainbow hidden within it. It is the color of light, and it is light that can be divided into seven colors. Or if those seven colors are again synthesized you will have white. So the first thing is the color white -- it represents the synthesis.

Life should be a totality, nothing should be rejected; everything should be absorbed, transformed. Everything has some significance, only you have to put it in the right place, in the right context.

The white color is the orchestra of all the colors. Many people have to work in an orchestra. They can work in discord, every player can go in his own way -- then there will be only noise, insanity, chaos, ugliness. But they all can join together, they can create a rhythm in which they all are participants. Then the same noise becomes music and the same energy that was turning into insanity becomes the peak of insanity, of health, of wholeness.

The second thing is that Buddha statues are carved out of marble. The

marble is something on the earth but as if not belonging to the earth, as if part of the beyond. When you see the Taj Mahal in a full-moon night you will understand what I am saying. Then the Taj Mahal does not seem to be part of this world. Suddenly you are transported to a fairyland. It is so beautiful that it is almost unbelievable.

I lived in one place, Jabalpur, for twenty years. Near Jabalpur there is one miracle of nature. I don't think there exists anywhere in the world anything comparable to it -- it is just unique. The river Narmada flows between two mountains of marble; for at least four or five miles it flows between two mountains of marble. It is a rare thing. And in the full-moon night when you enter, in a boat, inside that world, suddenly another dimension of life... As if God is real and the world is unreal, as if dreams are real and matter is unreal.

I took one of my teachers of philosophy -- he was a lover of nature so I invited him and took him; he was an old man. I took him to the marble rocks. When he saw them he said, "Take the boat very close. I want to touch and feel whether they really exist or you are playing a trick." He said to me, "I have heard that you can hypnotize people. Don't do such tricks on an old man like me. And at least be respectful to me -- I have been your teacher in the university. Take me very close."

I took him very close to the mountains; he had to touch them to believe them. Actually that is the case: unless you touch them you cannot believe. It seems so much a dreamland.

The statues of Buddha were carved in pure white marble in the beginning, just to show that this earth can have something of the beyond. And the shape of the Buddha statue is so symmetrical that one can see the balance, that everything is balanced. He talked about meditation as the middle way, majjhim nikaya.. Meditation is really the golden mean, neither leaning to the right too much nor to the left too much, remaining exactly in the middle of all the extremes of life.

There is success and there is failure, and there is richness and there is poverty, and one day you are full of life and one day slips out of your hands. There is respect and there is insult. Life consists of polar opposites. The man of meditation walks exactly in the middle; neither success excites him nor failure depresses him. He remains absolutely untouched -- that is his symmetry, that is his balance, and that balance you will see in the statue of Buddha.

Buddha's eyes in the statue are half-closed and half-open. The meditator should not close his eyes completely towards the outer, because that too is our reality. And he should not open his eyes too much so that he has nothing left for the inner world.

Half-closed eyes represent that one is standing just in between, available to both the worlds: the objective and the subjective, with no division, with no judgement. He will live in the world but will not be of the world.

And this whole thing is the meaning of your name, Dhyanmurti. Create a golden mean in your life, create balance, symmetry, create a synthesis of all the conflicting elements within you so that they become pure white, the summum bonum, the highest combination, of all the opposites, so that they

can become a cosmos instead of a chaos. Then one becomes an image of meditation itself.

A sannyasin has to be an image, a living image of meditation, in his moment-to-moment life. In his relationship to the world, to people, in his relationship to himself, while he is alone, when he is with people; in every kind of situation he has to remain still, silent, perceptive, clear, alert, aware, and then life becomes a celebration. So many flowers shower from the beyond that it is impossible to count them, as if the whole infinity starts failing upon you.

Kabir has a very beautiful statement. He says, "When meditation happened for the first time, I thought, 'The dewdrop has slipped into the ocean' -- that was my first contact with meditation, as if the dewdrop had slipped into the ocean. But as I became more and more accustomed to the experience, I had to change my statement. Finally I discovered that it is just vice versa: the ocean has slipped into the dewdrop."

Both are true. You can say the dewdrop has slipped into the ocean -- that is the experience of the beginner; you can say the ocean has slipped into the dewdrop -- that is the experience of the siddha, of one who has arrived.

But the beginning is the end, because the beginning contains the end. The first step is also the last step.

Ma Dhyana means meditation.

Meditation is a state of no-mind, of no-thought, of no-desire, of no-dream. Looked from the outside it is absolutely empty -- empty of all that you were clinging to, empty to all that you were full of -- but looked from the other side, from the other end, it is overflowing, over-full. But over-full and overflowing with things you have never even dreamt about: blissfulness, truthfulness, authenticity, freedom, love, godliness. Thousand and one flowers go on blossoming and their fragrance is so much that one cannot contain it; it has to be shared. It starts reaching to others on its own accord. You have not even to share it, it shares itself.

The sannyasin has to do the first part, emptying, and existence does the second part, filling. You have to empty yourself of all junk that we are cluttered with. It is certainly junk, rubbish. Everybody is clinging to garbage. People love garbage! (Laughter). Because they don't know the real treasures so they accumulate colored stones, seashells on the seashore and they think they are collecting something immensely valuable.

What is there in our thoughts, what is there in our desires? Everybody has those thoughts, everybody has those desires, everybody has those ambitions -- they are so ordinary. And not only today; since man has existed he has not changed. It seems evolution stopped the day monkeys turned into man. Since then there has been no evolution. Nothing has happened to prove that man has grown. Not only that but seeing man so stuck even monkeys have stopped becoming man; since then no monkey has tried to become man either. That's

very strange! (Laughter).

They get the idea that it is foolish to become man because everything stops. And I don't think they think that man has a higher status. It is impossible for them to think that. They must be giggling that man has fallen, and in a way literally he has fallen -- from the trees, on the ground. What kind of evolution is this?

Christians may have got the idea from the monkeys: the original fall. Adam and Eve used to live in trees it seems -- in the Garden of Eden but in the trees. And expulsion from the Garden of Eden simply means they have been thrown from the trees and it seems multiple fractures happened, and they have not been able to go back to the trees, so they are consoling themselves that "We are evolved beings," but just fight with a monkey and you will know who is more powerful.

Since man has existed he has been carrying the same stupid desires, the same ugly ambitions, the same stinking ego. A sannyasin has to decide that enough is enough, that "I will throw all this nonsense out."

The first part has to be done by you and the second part comes as a grace of god. It is the reward: you empty yourself, clean the place, make it ready for the gift and the gift inevitably comes! And once you know the gift then you understand how ridiculous you have been before, because whatsoever you were collecting was simply useless; not only useless but a positive hindrance for this immense gift; the gift of immortality, the gift of eternal life, the gift of a constant flow of blissfulness, the gift of consciousness. And when you are absolutely empty and your whole being becomes full of consciousness, that's what sannyas is all about: to help you to become so full of consciousness, so full of light, so full of love, that you start feeling that nothing is missing, that a tremendous contentment descends over you, that life becomes a relaxed, restful experience, as if one has come home -- a home that he has been searching for centuries.

How long you will be here?

- It's open.

That's good. Keep it open forever!

Right? Good! Never close it!

This is your name: Swami Dhyan Sunando. Dhyan means meditation, Sunando means blissfulness.

Everybody is seeking bliss and only very few people have found it. Life is miserable for the simple reason because everybody seeks bliss and never finds it. That not finding it creates misery, frustration, failure, a sense of unworthiness, futility, meaninglessness. But the reason why we are not able to find bliss is not that we don't seek it, we seek it in wrong direction. In fact we go everything, we do everything which prevents bliss.

We always go against the current and sooner or later we become tired, exhausted. Why we go against the current? -- Because ego can exist only if we go against the current and ego is the enemy of bliss.

Bliss happens in a state of let-go, but let-go simply means the death of the

ego. So one has to choose. if one chooses the ego then one chooses misery -- that is part of it, you cannot separate them. If you choose blissfulness you have to choose let-go -- They are two sides of the same coin -- but then ego cannot exist.

And the problem that man has created for himself is that he wants to do the impossible: he want the ego and also blissfulness, he want to eat the cake and save it too, and then he is in a difficulty. If he eats he is miserable -- the cake is gone; if he saves he is continuously hungry... and the smell of the cake, and the so closeness of the cake, that the whole time he is oppressed, the whole time he is looking at the cake, but he knows if he eats it is gone and he wants to have both.

It is not possible, simply not possible; seeing this impossibility things become very clear: either have it then forget about eating it, or eat it and forget about having it. And my suggestion is eat it! Because what is the point of having it? If you are never going to eat it, somebody else will eat it. You will starve to death and somebody will enjoy your cake. So before somebody else snatches it away, eat it quickly -- don't waste time -- because who knows about the next moment? You may not be here. You may not be capable to eat, you may have some stomach trouble. All kinds of things are possible.

So I tell to my sannyasins whenever you have the cake to eat it; if you don't have, eat somebody else because the fools who are saving it, they are saving for you! Somebody else will eat it, so why not you?

Meditation simply means the art of eating the cake! So start -- don't wait!

How long you will be here

(Three days)

So eat your cake and if you can find somebody else saving, finish it. And back home you will find many people saving it. Here it may be difficult, almost impossible. People have eaten their own... and be careful! Somebody may eat it. Somebody may have already eaten it! That's the whole trick: they send you to take sannyas and they will be eating your cake! So be intelligent.

Three days -- that's actually the whole life, just three days: childhood, youth, old age -- and the cake is gone! And come back again.

This is your name: Ma Dhyan Anugraha. Dhyan means meditation, Anugraha means gratitude.

I know only one kind of prayer and that is the prayer of the heart, with no words -- because the heart knows no language -- but the heart can show its gratitude in absolute silence. Gratitude to the existence or to god or to truth, whatsoever name one prefers -- these are just names for the same reality., Hence all the prayers that go on in the temples and churches and synagogues are not true prayers; they are just desires of the mind, parading as prayers. Everybody is asking for somebody.

Nobody is grateful, nobody has gone there to say thank you. In fact if you want to say thank you there is no need to go to the church or wait for Sunday. You can do it every moment. it is only a question of undercurrent thankfulness; just like breathing: you don't wait for Sunday, even while asleep

you are breathing.

So is the case with real gratitude: even while asleep one is grateful. But this gratefulness, this prayer comes only through meditation. It is the by-product of meditation. One has just to be silent, aware, relaxed, then all your perceptions become clear, all your senses become sensitive. Your eyes for the first time see and your ears for the first time hear: your hands for the first time touch.

There is immense difference... Bring a painter into the garden; he will see hundreds of green colours because each tree has a different shade of green, but only a painter has that sensitivity, that subtle sensitivity which can see the difference between two subtle shades of the green.

Ordinarily people will come and they will see only green, all trees are green. Eyes can be so sensitive that you can start feeling god in everything. God is present in everything; god is not a person but only a presence -- in the flowers, in the stars, in the birds, in the rivers, in people, in you, in everything. Even in a rock god is fast asleep. If you have the capacity to feel the texture of the rock, the warmth of the rock, you will be surprised: it responds.

But to understand its response you have to be very sensitive. Meditation releases all your sensitivities. It makes you aware of god and all the gifts that god has given -- and then naturally there is gratitude.

I call that gratitude the only authentic prayer. That gratitude is neither Christian nor Hindu nor Mohammedan -- it cannot be. Gratitude is simply gratitude. One's whole being wants to shout to existence 'Thank you!' And the moment this *really* happens, not just a parrotlike repetition of a prayer but when it comes out of your meditation, an explosion of you heart, it transforms not only you but the whole world in which you had lived up to now, because now you can see much more into it, deeper into it, to the very core of it, and you are surprised: everywhere god is, in millions of forms.

All are manifestations... then this very world is paradise then one has not to go anywhere else.

This is your name: swami Dhyan Lalit. Dhyan means meditation. Lalit means beautiful, graceful.

Meditation brings immense beauty to the person, infinite grace, and a beauty which is not something painted on the surface, a beauty which has nothing to do with the body, a beauty that radiates from the very centre of your being.

Of course the body is also transformed by it: it becomes luminous. The body also becomes surrounded by a light aura, but that is secondary. The most important thing is to reach to your centre. The moment you reach to your centre many things suddenly start happening, as if you touched the right spot and triggered a revolution.

Beauty, bliss, benediction, love, compassion, service, freedom, truth, sincerity -- they all come rushing towards you. You need not cultivate them, because anything cultivated is always phony. They come naturally, spontaneously.

Lalit means that spontaneous grace, that natural beauty, that is known only by the meditators and by nobody else.

Nirvana Now or Never

Chapter #22
Chapter title: None

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This is your name: Swami Deva Peter. Deva means divine. Peter means a strong spirit, a rocklike spirit.

God is not for the cowards. God is not for the weak. God is only for those who have guts and a joy in adventure. God is for the gamblers, the people who can risk all for something unknown. It is not for the calculating ones. The calculating ones say that one bird in your hand is better than two bird in the bush. But the gambler thinks just in the opposite way: whatsoever is in his hand he is ready to risk for that which is not in his hand. Hence only he comes to know the unknown and the unknowable -- and that's what god is all about.

These are the two steps in entering the world of god. The first step is from the known into the unknown, and the second step is from the unknown to the unknowable. A strong spirit is needed.

It is not without any reason that very few people have experienced god. Millions have believed but only very few have experienced, and belief is of no value at all. It is a question of knowing, experiencing, living.

Sannyas means getting ready for being a gambler, getting ready for an uncalculated jump, getting ready to go beyond the cunning mind, and trusting the adventurous heart.

This is your name: Ma Anand Margit. Anand means bliss, Margit means a child of light.

The crowd lives in darkness and the child of darkness is missing. The crowd lives unconsciously and the child of unconsciousness is missing. but man is capable of living in light, he has the potential, but the potential has to

be transformed onto a reality. He has the seed but the seed alone is not enough; the seed needs a soil, the seed needs a gardener, the seed needs care, watering, protection till it becomes strong enough, then only one day when the spring comes it will blossom, it will burst forth into thousands of songs.

The flowers are songs of the trees. They were all lying fast asleep, dormant in the seed and the same is the situation of man. Man has the potential seed of becoming full of light, becoming enlightened, becoming a Buddha or a Christ or a Mohammed, but it is only a seed. Much work is needed. Sannyas means that you have found a soil: rejoice, risk, and let the seed die into the soil of sannyas. Sannyas means that you have found a gardener; now, if you trust then the seed can open up, if you cannot trust the seed will remain closed.

The closedness simply indicates one thing: mistrust, doubt, fear. And opening shows trust, love, readiness to go with the master, not knowing where he is taking you, because there is no way to know it beforehand. In fact the master cannot even convince you that there exists something beyond the matter. It is a love affair. He can take your hand in his hand and lead you to the window from where you can look towards the beyond. And just a glimpse of the starry sky is enough, and tremendous joy arises! Just a small ray of light penetrating your innermost core like an arrow is enough: the night is over and with the night the misery is over. And the same energy that was involved in a misery becomes blissfulness.

Bliss is a child of light; hence those who try to be blissful without becoming light-full, are searching in vain. They will find only frustration and failure, because bliss can be found only if you have found the light. It is a by-product of light, a child of light. Every body longs for bliss but very few people try to find out the science.

It is just like this: everybody wants a child and nobody takes care that first you need a mother, you need a womb. If the world continued to look for a child everywhere -- in the mountains and in the moon and on the Mars, everywhere -- it won't find a single child. you have to find the mother, because child will be born out of the mother and light is the mother of bliss.

Those who have looked for light they have found both, light and bliss; those who have looked only for bliss have found nothing, neither bliss nor light. Their life remains a darkness, a long, long misery, a nightmare. From cradle to the grave it is sheer tragedy and nothing else. It can become a dance, it can become a festival of lights, but it all depends on you. One has to search in the right direction.

This is your name: Swami Prem Anughosh. Prem means love, Anughosh means declaration.

Sannyas is a declaration of love, that 'I love the world,' that 'I love life,' that 'I love existence,' that 'Love is going to be my very lifestyle, my approach to everything.'

The so-called religions have been talking about love but teaching hatred. They have followed a very cunning strategy: talk about love but teach hatred.

They teach you hatred for the world because they say 'Unless you

renounce the world you will not be able to know god.' Now this is sheer stupidity! If god has created the world then renouncing the world is renouncing god himself, condemning the world is condemning god himself. It is *his* creation. When you love the painting you are showing appreciation and love for the painter, when you appreciate music you have appreciated the musician. If you condemn the music how can you appreciate the musician? -- That's impossible. If you renounce the dance then you have also renounced the dancer, because they are one phenomenon, inseparably one.

So religions talk about love but teach hatred -- hatred for the world, hatred for the material existence. And material existence is a absolute necessity; without it nothing is possible. Without the body you are not possible. Just take the matter out and the whole tree disappears, the tree is not possible. Take the matter out and the beauty and the flower both disappear; they needed matter to exist. Certainly they are more than the matter, but that does not mean that you have to denounce the matter and the material.

And the religions have been teaching hatred for each other: Christians have hated Mohammedans, Mohammedans have hated Hindus, Hindus have hated Buddhists -- everybody has been creating hatred and on the surface they all go on sermonising about love...

Sannyas is really not only a declaration of love, but living it too. And the beginning is love existence, love life, love all that life implies and destroy all beliefs that are deep-rooted in you which carry the seeds of hatred. Don't be a Christian, don't be a Hindu, don't be a Mohammedan; just being human is enough. God created you as a human being, not as a Catholic, not as a Protestant, not as a witness of Jehovah. What kind of things people have created? He has simply created you just like a small innocent human being, and all these stupidities have been imposed upon you.

Throw them all away! If you want to love, to grow, remove all the barriers, because love is the only way towards god. In fact love is the first experience of god and the last too. In the beginning it is just a ray, in the end it becomes the whole source of love. The beginning and the end cannot be separate, they cannot be qualitatively different. The only difference can be of quantity.

In the beginning it is just a dewdrop of love -- of course it is a beginning -- but the dewdrop goes on becoming bigger and bigger; it becomes a stream, a river, and finally the infinite ocean.
I teach only one thing and that is love!

This is your name: Swami Dhyaneshar. Dhyaneshwar means god of meditation.

There is no other proof for god except meditation, because meditation gives you the taste of god. All other arguments about god are empty, containers without any content. Philosophers have been arguing for centuries, for and against, and nothing has been decided by them yet and I don't think they will ever come to any conclusion. Philosophy basically is bound to remain inconclusive, because it is trying to find arguments for something which is not a question of logic at all.

For example, how can you come to a conclusion through logical reasoning whether sugar tastes sweet or not? The only way to come to a conclusion is to have a taste of it and then only you know.

God is a taste, is an experience, and meditation is only preparing you so that you can avoid the whole complexities of logic, mind, thinking and you can dive deep into the ocean of god. Just a single experience and everything is settled forever. One can go on arguing for lives and one arrives to no conclusion, and just a single moment of meditation and everything is absolutely clear. And only that certainty, that absolute certainty, transforms life -- not belief -- because belief is always a cover-up for your doubt. Deep down there is doubt and nobody wants to be in a doubt because it hurts, it creates shakiness, trembling, one feels one does not know, one covers it up with a belief.

This is your name: Ma Premshanti. Premshanti means peace and love; two sides of the same coin.

The heart full of love is out of necessity peaceful, or vice versa is also true: when one is peaceful one is loving. From the other side also it can be said: when one is full of hatred, anger, violence, jealousy -- which are all aspects of hate -- then one cannot be peaceful. That's impossible. Or if one is not peaceful then one will be full of hatred, because the energy cannot remain unused. Either you have to use it positively or it turns sour and becomes negative. Either you use it creatively or it becomes destructive.

Hate is destructive, love is creative. You can start from either end, either from being peaceful or from being loving or you can start simultaneously -- there is no contradiction in them. Be lovingly peaceful, be peacefully loving and forget all about religious jargon, forget all about esoteric nonsense. Be simple. Truth is very simple.

Just be peaceful and loving and there is no need tot go to any church, to any temple, no need to carry the load of scriptures, theologies, no need to be a victim of priests and the popes; you can be absolutely independent, free from all this oppressive exploitative mechanism that has been sucking the very soul of man for centureis. You can get out of this, and getting out of this is very essential. Only then you will feel for the first time the fresh air, the sun, the moon, the stars. And from that fresh experience one can borrow the belief -- there are so many people selling the beliefs all around the world. In fact one need not borrow it: parents give it to every child without even asking the child. 'Whether you like it or not, whether you want it or not.' In fact they force him to swallow their beliefs.

My purpose here is to help you to get rid of all systems of thought. Howsoever beautiful they are, they are impotent, howsoever appealing they are, their appeal is only to the head and head does not count at all. All that counts is the heart, the opening of the lotus of the heart -- and that happens in meditation.

Meditation simply means becoming silent, utterly silent, thoughtless mindless, reaching to such a profound stillness within yourself where nothing

moves, not even a ripple in the lake of consciousness, where the whole lake of consciousness is so still that it functions like a mirror. When the consciousness functions like a mirror it reflects god, inevitably, without any exception.

Those who have been silent, they have know god -- whatsoever their country, whatsoever their colour, whatsoever their race, makes no difference, whatsoever their time, age, makes no difference. the basic requirement fulfilled and suddenly god is reflected in the lake of your consciousness. And that very experience transforms you from time to eternity, from death to deathlessness, from misery to bliss, from darkness to light.

One of the most famous prayers of Upanishadic seers is: Tamso ma Jyotirgamaya -- oh my lord, lead me from darkness to light; Asto ma sadgamaya -- oh my lord, lead me from the untruth to the truth; Mrityorma amritamgamaya -- oh my lord, lead me from death to deathlessness.'

These three small sutras can be said to contain *all* the religions of the world, the whole religious quest.

How long you will be here?

(I have no idea)

That's good. That's what I like! Good

Ma Gyan Viten

This is your name: Ma Gyan Viten. Gyan means knowledge. Viten means transcendence.

Knowledge has to be transcended. Knowledge is a hindrance on the path of wisdom. Mind is a barrier for the meditator. The more you know, the less you know; the less you know, the more you know. And to bring it to its logical conclusion: the moment you can say "I know nothing," you know all. That's what Socrates is reported to have said at the very end of his life. He says "I know only one thing that I know nothing." This is the ultimate state of wisdom: all knowledge has been transcended. Just there is a little flaw in it.

If sometimes I meet Socrates I am going to tell it to him. This flaw was possible because he was not in India, he was in Greece, and he had to speak the language that Greeks understood -- the language of logic. Had he been in India he would not have done that.

The Upanishads say "The person who says 'I know', knows not; one who says 'I know not,' knows." The flaw is in Socrates statement when he says "I know only one thing" -- that much ignorance is still there, that one thing, that he thinks he knows. He should have simply said that 'I don't know anything.' Why make it this way that 'I know only one thing'?

When Bodhidharma, one of the great mystics of India, was asked by the Emperor Wu of China, "Who are you?", he simply stood there and said "I don't know." That is the most profound statement ever made.

This is transcendence of knowledge; the moment you transcend knowing you experience being -- and that is true wisdom, wisdom that liberates, wisdom that brings a thousand and one blessings to you, and through you to the whole existence.

This is your name: Swami Shantideva. Shantideva means god of silence.

The experience of silence is the most profound experience in life -- not the silence of the desert and the mountains. That is not your silence. You can go to the Himalayas and you will feel tremendous silence, but that is the silence of the Himalayas. The moment you start coming down from the mountains you will start losing track of it. Back in to the marketplace you are the same person, in fact in a worse condition than before, because now you will hanker for that silence, now the marketplace and its noise, in contrast, will look very crazy, mad. That's why for centuries so many religious people have been escaping to the deserts, to the mountains, to the monasteries, to find silence. but what they were finding was something that was not really theirs.

They were really cheating, themselves. The only criterion is the marketplace; they should have come back to the marketplace and they would have found immediately it is gone.

My effort with my sannyasins is that you should remain in the marketplace and yet be silent so there is no possibility of losing it once you gain it. Of course gaining is going to be a little bit difficult, but then losing will be impossible. Gaining it into a monastery, into a mountain retreat will be very easy, very cheap but losing it will be also very easy and very simple.

And the time that you wasted believing that you have attained it is simply gone out of your hand.

Once a Sufi fakir was brought to me -- he had many followers. Few of his followers had become interested in me and they wanted their master to see me and meet me. And they were continuously praising him. They were saying that for thirty years he sees god everywhere -- everything. He talks to the trees, to the rocks, he stands in ecstasy by the side of a tree, tears of joy flowing from is eyes -- he experiences god everywhere.

I said 'You bring him to me;' they brought him to me and I told all the disciples that 'You disperse. Leave him alone with me for three days.' They said 'But why?' I said 'That is something to do with me and him.' And I asked him 'Are you willing to be here for three days?' He could not say no because he had to see god everywhere, in everybody, so he had to see god even in me. I said 'Do you see god in me?' He said 'Yes.' And I said 'You have to follow me. Be here for three days.' He could not say no. How can you say no to a god? He looked a little puzzled and afraid also, because being three days with me, who knows what will happen? And I am dispersing his disciples... I dispersed the disciples and I asked him only one question that 'Now you will be three days with me -- I ask you only one thing: how this started, your experience of seeing god in everything? It started on its own or you practised it?'

He said 'How it can start on its own? For years I had to practise.' I said 'That's okay. Now you have stopped practising or you are still practising?' He said 'It has to be practised continuously otherwise one starts losing it.' Then I said 'You do one thing: for three days you stop practising. Thirty years you have practised, three days you stop practising it. If it is real after three days it will be with you; if it is not real but just a constant hypnosis, then after three days it will be gone.'

He said 'It is real.' I said 'That, perfectly good: then stop practising.' He had to agree for that too, because he was insisting it is real. In fact the way he was insisting was enough a proof that it was not real. He was over-insisting that it was real -- that was compensation. he was afraid himself, I could see the fear in his eyes, and after three days he was very angry with me, because for three days I didn't allow him to pray, I was constantly watching him, I didn't allow him to go to the trees and talk, I was always with him and he had to talk with me, not with the trees. And in three days I destroyed whatsoever *he* thought he had attained in thirty years. After three days he was *really* angry and he said 'What have you done to me? -- My thirty years practise destroyed.'

I said 'You just think: if not practising three days and something disappears, that simply means it was phony. You were just hypnotising yourself. It is good that now you will be able to see the foolishness of it. Thirty years are wasted but whatsoever is gone is gone. You are still alive and there is still life ahead: you can use that opportunity. No more practising of it. Don't befool yourself by talking to the trees and the rocks; you know deep down they are rocks and they are trees, because I don't see you talking with the donkeys and the buffaloes. If you see god everywhere, why not donkeys and buffaloes? You always talk to the roses... It is a choice, you are practising it. Those tears are phony, they are not true, they are crocodile tears.'

He was angry but he understood the point. He said 'But you have made me very ordinary.' I said 'I have done my work -- that's my work: making people ordinary, bringing them down from their holier-than-thou heights which don't exist really but are only in their beliefs.'

For my sannyasins this is a basic, a fundamental to be understood: peace has to be attained, silence has to be experienced, *but* in the world. It will take al little longer because there are so many distractions, so many problems, so many worries and so many challenges, but it is worth because once you attain it, then wherever you are silence pervades you very being, it moves with you.

Once Buddha was asked 'What happens when a meditator dies -- does he go to heaven?; He said 'No, but wherever he goes it is heaven.' That seems to be a real, authentic statement: wherever he goes there is paradise.

And only when you know silence *in* the noise, you will be able to experience god, otherwise not, because if the silence itself is phony -*-(words missing)-*- Christian god, Hindu god, Mohammedan god -- phony, synthetic, plastic. But when the silence is real then you will know a certain quality of godliness which has nothing to do with Christianity, Hinduism, Buddhism, Jainism, which has nothing to do with any ideology. It is your experience, your flowering, your blossoming -- you have come home. It is *your* home, it is not a church.

How long will you be here?
(Till tomorrow)
That's great! Come back again.

Nirvana Now or Never

Chapter #23
Chapter title: None

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Ma Yoga Sudhiro. Yoga means the ultimate union. And Sudhiro means the wise one.

Wisdom is a by-product of the ultimate union with the whole. Remaining bounded by the ego is the only cause of our ignorance. Separate from existence nobody can be wise, but one with the existence everybody can be wise. The whole secret is in melting, merging, becoming one, but people are fighting with the whole; they are trying to save their egos in every possible way. They want to remain separate entities.

The very effort is doomed, doomed because of the nature of existence. We are part of it, we cannot be apart from it. We can only think, we can live in an illusion, but illusion is ignorance. The moment we drop the illusion, the notion of being separate, suddenly the discovery that 'I am one with the whole -- with the trees, with the clouds, with the sky, with the stars. And the moment that feeling arises in you it brings tremendous insight, wisdom,, enlightenment, Buddhahood.

Sannyas means getting ready to allow the dewdrop to disappear into the ocean so that the ocean can disappear into the dewdrop.

This is your name: Swami Yoga Ananto. Yoga means the ultimate union. Ananto means the experience of infinity.

Ego is finite, it is very small. It is just a soap bubble; a small pinprick and it disappears. it has no real existence and because it has no real existence it constantly afraid of death.

Man lives in the fear of death. Deep down there is a trembling, and all the

so-called religions have been simply trying to console man that 'Don't be afraid; you are immortal. Only the body dies, your soul will always live.' To believe in these things does not mean that you are religious. It simply means that you are still carrying the ego and because the ego creates the fear of death; hence you are trying to cover up that fear. Because the ego is small it tries in every way to pretend to be big.

Hence the whole struggle to be superior than others. It arises out of a deep inferiority complex. The whole politics of being superior to others, the whole trip, whether through money or power or knowledge, is the same. it is the same number. Behind it all is the small ego which feels hurt because of its smallness; hence it wants to expand.

But you can become the richest man in the world, still, the wound will be there. No riches can make that wound disappear. You can become the president of a country, the wound will be there. In fact when one becomes the president or the richest man or the most knowledgeable man, then one can see the wound more clearly, in contrast. On the one side he can see the pile of wealth that he has accumulated, and compared to that wealth now he looks even more smaller than before. He looks just like an ant creeping by the side of a hill.

That is one of the problems every success, successful man has to face and encounter.

I say again and again that nothing fails like success. at the pinnacle of success suddenly you realise that everything has failed, everything that you had hoped for. But there is an another route, there is an another dimension. There is no need to become bigger, richer, powerful. All that is needed is to remove the cause of this whole nonsense, to drop the idea of being finite. Disappear into the whole so that you can feel infinity, eternity.

Then it is not a belief, then it is an experience, and it is only experience that liberates. Beliefs are *all* superstitious; I say all without any condition. All beliefs are blinding, destructive, immensely poisonous. The only thing that releases one from all imprisonment, all misery, is experience, but for experience one needs the courage to jump into the whole.

And that's what yoga is, that's what sannyas is. Sannyas is the very essence of yoga: the science of meeting with the whole.

Just a little taste of it and all your past and its miseries and worries disappear, instantly, as if they had never existed before. it is just like waking up in the morning and the dreams simply disappear.

Sannyas is an awakening from the dream of the ego. And the moment you are awake you are not, the whole is.

In sleep you are, the whole is not; hence the whole science is very simple: if you want to be blissful, if you want to be eternal, infinite, deathless, then don't be, just learn not to be. Be a nothing, a nobody, and immediately you are all, you are the whole!

This is your name: Ma Yoga Nandita. Yoga means the ultimate union. Nandita means blissfulness.

Ego is misery, egolessness is blissfulness. These two sutras are enough to transform the whole life. The first part is the part where we are and the second part is the part where we should be.

We are in misery, in darkness, in the world of the ego, but we can wake up The most fortunate thing is that it is only a nightmare. Howsoever horrible it may appear, but is only a dream. Of course when one is in a nightmare one suffers. If a tiger is chasing you there is suffering and you are running and the tiger is coming closer and closer; you can start feeling his hot breath just on your back, and then you feel his hand on your back and you know you are finished, all is finished. But that is the moment when you wake up, that's the good thing, that's the good thing about nightmares: exactly at the right moment one wakes up and suddenly you find it is nobody but your husband! Who may be having his nightmare, so he is breathing hard and hot and it is nobody's hand but his hand.

And then one can laugh at the whole thing. When Bodhidharma became enlightened he laughed, it is said, for seven days continuously... without even for a tea-break, without going to sleep, because he could not.

He will sleep and he will laugh and roll, and he would not allow even others to sleep. And they all thought that he has gone mad!

And he will in every way, was simply showing that all his life that he has been thinking is a reality was just only a dream. It was so easy to wake up He is laughing at the whole ridiculousness of it all, at the whole absurdity, that how he suffered, how much he suffered, and there was nothing to suffer, but he imagined the whole thing. The whole scene was imaginary.

All those ghosts were created by him -- holy and unholy both -- all those dreams were nothing but his projections. his laughter is significant. He is not only laughing at himself; he is laughing at all those who are seeking and searching.

The person who becomes awakened has a very strange experience: he feels sorry for you and still, deep down, he giggles -- at the same time. He cannot giggle loudly because he sees your sadness, your misery, he knows that you are suffering but he also knows that your suffering is your creation and it is only the idea.But as far as you are concerned, there is no difference between the idea and the reality, so he feels sorry for you, but as far as he himself is concerned, now he knows perfectly well that he has suffered also and that was just in his own mind.

In fact the whole humanity is a mental case. And to come out of it is not difficult: just a little effort of tossing and turning in the bed and you will open your mind, you will open your eyes.

All these methods that are being used here are nothing but to bring your nightmare to a climax where you have to wake up. Mm? what is Dynamic mediation? Can anybody do Dynamic meditation in sleep? He will disturb even other's sleep. What is Kundalini meditation? If you toss and turn so much you are bound to wake up. You may fall from the bed, but that fall is of immense help, because suddenly you open your eyes and all those dreams of misery, anguish, hell, are gone, and a tremendous peace descends on you, an immense bliss surrounds you.

And it is something that comes but never goes -- it abides!

This is your name: Swami Yoga Swatantro. Yoga means the ultimate union with reality, with existence, with the whole. And Swatantro means freedom.

It is a very paradoxical phenomenon that when we are separate from existence we are in bondage. Our very separation becomes our bondage. Of course every boundary is a bondage, every limit is a limitation. The moment you withdraw your boundary, you dismantle your fence that you have created around yourself, you are free; then the whole sky is yours and all the stars. And with that freedom one can experience truth, love, god.

With the boundary of the ego we can live only in lies, in hatred, in evil, because we are rooted in a totally wrong conception. Our very existence is topsy-turvy. It is like a leaf of the tree which thinks it is separate from the tree. The very idea that it is separate from the tree will make it go pale, because the nourishment comes from the tree, the greenness comes from the tree, the juice comes from the tree; the very idea will become a barrier.

The juices will not be flowing, the greenness will not be coming to it, the leaf will start dying, shrinking. The moment it drops that idea of being separate and understands that 'I am part of the tree and the tree is part of the earth, and the earth is part of the solar system, and the solar system is part of the cosmos,' then even the small leaf is as much essential part of the whole as the greatest sun. And in existence there is no hierarchy, because existence is one, so how can there be any hierarchy.

Hierarchy needs numbers -- somebody higher, somebody lower -- but it is all one! Hence the smallest blade of grass is *as* significant as the greatest star. There is no higher, no lower. This understanding releases your imprisoned splendour. Suddenly you start feeling so vast that you cannot do but rejoice, celebrate. You cannot do but sing and dance.

My sannyasins dancing and singing are not just dancing and singing. There is something deep in it, something tremendously significant in it. They have started feeling a deep attunement with the whole -- and that attunement, that very attunement, brings them dances, songs. And these flowers go on showering.

Once you are free from yourself, then everything is possible, even the impossible is possible.

So when I say 'Be free,' remember, I don't mean the ordinary kind of freedom, because the ordinary kind of freedom means freedom of the self. When I say 'Be free,'I mean be free *from* the self. Then only there is ecstasy and life abundant.

This is your name: Ma Yoga Premal. Yoga means the ultimate union.
Premal means the loving one.

One cannot love if one thinks in terms of separation from the whole. If you cannot be one with the stars, one with the mountains, one with the trees, one with the rocks and the rivers, how can you be one with any other human

being? It will be almost impossible.

If it is difficult to be one with the moon, it is going to be almost impossible to be one with any man or woman -- husband, wife, child, father, mother, brother, friend -- impossible. Because the stars, the moon, the sun, the rivers, won't create any trouble to you if you are loving towards them; if you are loving them you will find your love returning to you a thousandfold. They will function like mirrors.

If you can have a torch and you flash the light on the river, the mirror immediately reflects it back. It is not so about human beings, because they are not mirrors -- unless you find a buddha to love, then he will reflect because he will be a mirror. He will be just like a moon or the sun or the star or the rose flower: he will be simply a mirror. So if you pour love your love will be immediately, instantly returned and much more will be added to it.

But ordinary human beings are not mirrors; they are parasites, suckers. If you give them love they will suck it -- they are like vacuum cleaners! And not only that; they are like milking machines: they will go on milking you. And when there is a milking machine its capacity is infinite, because they are just like black-holes: you cannot fulfil their desire, the more will always be there. The more you give, the more they will expect; they will never feel grateful for what you have done. They will always complain about what you have not done; hence it is really the most difficult experience in life to love a human being.

Gurdjieff used to say love starts with animals for the simple reason that if you love a dog he will respond. You can trust a dog. At least he will wag his tail! But you cannot trust human beings. You cannot even trust your self as a human being, because what they are doing to you, you are doing to them: milking machines milking each other, vacuum cleaners encountering each other -- and then you can see all kinds of calamities happening in the world. Every marriage is just a preface to a divorce. Soon the vacuum cleaners will be in the court!

Yes, human beings can also be loved but only when you have learned the art of loving -- and that art has to be learned with the whole. When you have been able to dissolve your ego in the whole, then, you can be a loving one, because now you are no more expecting anything -- not even a thank you! So you can go on giving. Of course the people you give will ask more and you can go on giving more too, because you will have now a deep connection with the whole which is infinite. You will have an inexhaustible source of energy, so you can give as much as possible. Nobody can ask more than you give; you can always give more than they can ask -- then begin with human beings, then it will not create trouble.

Two things more to be remembered.

When you have known the union with the whole these two things happen; one, the more you give, the more you are one with the whole, the more you give, the more you have it, so giving is no more a problem but a joy. When you give your love to somebody there is no grudge, you are not waiting for any response, you are not at all interested what comes back. In fact you are not even feeling that the other is obliged to you; on the contrary, you feel obliged

and thankful to the other because he accepted your love. He would have rejected it but he accepted it. He had shown such a beautiful gesture by accepting it.

This is one of the fundamental laws that once you are one with the whole, then whatsoever you have -- love, truth -- you can go on giving, you have an inexhaustible treasure. And the more you share, the more you become aware of hidden treasures behind treasures; hence it becomes a joy to give.

The second fundamental law is, if you give without any expectation, without any desire to get something back in return, you transform the other person. The way you are giving is bound to transform the other person because he has never met anybody like such. He has always met people who were just replicas of himself or herself.

For the first time the other is encountering somebody who belongs to a totally different dimension -- and that experience is going to transform the other too. The other will also become less miserly, less greedy, and will see how joyful it is to give and may start giving. In the beginning a little hesitantly, reluctantly, but soon he will learn the art that the more you give, the more you have it.

True love transforms people. If Buddha transformed so many people it was because of his love. If Lao Tzu transformed many people it was because of his love. It is not a question of sermonizing great philosophies; what really transforms people is love.

Love is my fundamental message. First know what love is and then share it, so that you can transform people into mirrors. And there is no greater joy than transforming people into mirrors.

Swami Yoga Mangal

This is your name: Swami Yoga Mangal.

Yoga means the ultimate union with the whole.

Mangal means the crescendo of well-being, the highest point of fulfillment, contentment.

One can feel fulfilled only when one becomes part of this tremendously beautiful existence. Less than that won't do. Less than that and you will always feel something is missing. You have to be vast, so vast that the stars and clouds are within you; then there is contentment.

When you contain the whole existence naturally nothing is missing. All is within you, so there cannot be anything missing. And when there is nothing missing that is the point of ultimate well-being.

Well-being cannot go higher than that; you have reached to the very Everest of well-being. It is the pinnacle, the crescendo, and one cannot fall from it. The fall is impossible because one becomes it. You are no longer separate so you cannot fall. It is not a question that you are feeling well-being but that you are well-being itself, and that's the most significant thing to understand.

Anything that you have can be lost, can be stolen, can be taken away. At

least death will make you separate from your possessions. Only that which you have become cannot be taken away. Even death cannot separate you from it.

You don't have it, you are it.

Hence the great sages of the Upanishads say, "The moment one knows God, one becomes God."

The Bible, the Koran, the Talmud... don't have that much courage. Knowing God, one becomes God, because knowing God is not like having knowledge. That you can forget, that you have to remember, that you have to keep notes about. Knowing God simply means that you have reached to a new quality of being. It becomes part of your breathing, your very heartbeat.

The ultimate union with the whole simply means you have become the whole; hence that is the point when one feels, "I have arrived. This was the goal that I have been seeking for thousands of lives. This is the home that I was searching for. I have made many many homes, but no home really proved to be a home. They were only caravanserais and always I had to leave. Now I cannot leave this home because I am it!"

Nirvana Now or Never

Chapter #28
Chapter title: None

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This is your name: Swami Dhyan Edvaldo. Dhyan means meditation, Edvaldo means rich.

Jesus says: "Blessed are the poor in spirit, for theirs is the kingdom of God.' Now, it is a very paradoxical statement and has not been understood by the followers of Christ at all. It is the destiny of all paradoxical statements. But religion can only be expressed in paradoxes, there is no other way. It cannot be logical, it has to be supra-logical. Existence is not logical so nothing can be done about it. And religion is the purest expression, at least an effort, to come closest to the truth, hence it becomes paradoxical.

The statement that 'Blessed are the poor in spirit' really means 'Blessed are the rich in spirit, for theirs is the kingdom of God.' One who has the kingdom of God cannot be poor. Then who else shall be rich if he is poor? Then what Jesus means is simply one thing: 'Blessed are the poor in spirit' means 'Blessed who have dropped their ego.'

People think ego is their richness -- that is really their poverty. The moment you drop the ego you feel as if you are becoming poor, because of your preconception of the ego as richness. Once you have dropped it, suddenly you discover a totally new kind of richness. Immediately, the whole kingdom of God is yours.

So I would like to say to you: Blessed are the rich in spirit, for *theirs* is the kingdom of god. And the only way to be rich in spirit is meditation, because the only way to drop the ego is meditation. It is only through meditation that one an drop all egoistic ambitions, all egoistic trips and numbers -- which are utterly futile, lead nowhere, simply destroy your whole life opportunity and keep you poor.

You may accumulate wealth, power, prestige on the outside. but that is not going to help you to become rich. Richness is something of the inner. When your inner lotus blossoms and the fragrance is released, that's the kingdom of god, the true richness.

This is your name: swami Dhyan Sjaak. Dhyan means meditation, Sjaak means one who is protected by god.

The ego is an effort to protect yourself; meditation is a surrender to the whole. It is dropping the very idea of separation, hence no question of protection. It is living in tune with the whole, wherever it leads. It is living like a white cloud -- wherever the winds take it, it is available. That availability is meditation. Not even for a single moment any reluctance, resistance, just going with the wind, not pushing the river but going with the river.

And then the miracle happens: the whole existence starts protecting you, in life, in death, in every situation. we belong to existence, existence belongs to us; there is no separation anywhere.

Hence all fear is our invention, like a nightmare. and when you are in a nightmare you *believe* in the nightmare, and you start running, protecting yourself. All that is needed is that you should wake up. Protection is not needed because there is nothing against you; there is no enemy.

Once you wake up suddenly you start laughing about the whole ridiculousness of the nightmare -- it never existed in the first place! And with the disappearance of the nightmare, life starts having a totally different colour, a new beauty, a new blissfulness.

This is your name: Swami Dhyan Nehesh. Dhyan means meditation, Nehesh means god of love.

Man can either live in fear or in love; these are the two alternatives, the *only* alternatives. One who lives in fear lives in hell; he creates his own hell, there is no other hell. Hell is not part of geography, part of existence, neither is heaven part of geography or part of existence. It is all up to you, it is your choice. It is your creativity what you create around yourself. If you live in fear you go on constantly creating hell; if you live in love you create heaven.

And the only way to move from fear to love is meditation, because meditation gives you a quantum leap from mind to no-mind, from the head to the heart. The heart is your heaven and the head is your hell. The difference is not very big, just few inches, but the jump is really a quantum leap -- as if you are going from one existence into another existence, so close yet so far.

But it has been managed, it can be managed; it is everybody's birthright. Just a little courage... and a push of a loving master from the back! A kick in the pants, and before you have realized it has happened! You be ready, and rest assured it will happen!

This is your name: Swami Dhyan Gyanesh. Dhyan means meditation, Gyanesh means god of wisdom.

Knowledge is a pretender -- it pretends to be wise -- in fact it is just the otherwise! It is stupidity masquerading as intelligence. It is not wisdom because it is not yours own; it is borrowed, it is information.

Wisdom happens only through TRANSformation, not through information. It does not come from the outside, it springs within you. It is your intrinsic nature. The seed is there, the soil is needed. And that's what meditation is all about: giving a right soil to the seed of wisdom.

If you become silent, relaxed, unpossessed by the past and the future, you are providing the right soil, the right climate. Then the seed bursts on its own accord, and then suddenly you realize that all that you have been seeking on the outside you had contained it already always. The whole search was futile.

Meditation means a new dimension of the search: not looking out but looking in, a hundred eighty degree turn.

This is your name: Ma Dhyan Garimo. Dhyan means meditation, Garimo means the glory, the splendour.

A man without meditation knows nothing of the splendour of existence, knows nothing of the glorious opportunity that has been given to him. He is fast asleep. The sky is full of stars, but he is fast asleep, unaware of the beauty of the sky. The birds are singing but he is fast asleep, unaware of the songs and the music. The flowers are blooming but he is fast asleep -- in the garden of Eden itself! The flowers are *not* for him, they are there.

All that is needed is an wakening so he can see the flowers, the stars, the birds, the trees, and this immense glory of existence. It is unbelievable, incredible!

But people are living as if there is nothing *worth* living. People are living meaninglessly, without any joy, without any dance, as if simply waiting for death to come and relive them from the burden. This is a very topsy-turvy state!

We have been given the most beautiful and the most perfect existence possible -- existence cannot be more perfect than it is -- but we have to discover it. That is a challenge! And it is good that there is a challenge in life, otherwise life will be dead; it is the challenge that makes it alive.

And meditation is the greatest challenge in life: it is discovering your wakefulness; it is destroying your sleepiness, your somnambulism; it is a tremendous awakening of the soul. And the moment you are awake you simply cannot belive the story that Adam and Eve have been thrown out of heaven or out of the garden of Eden. They are still there, just fast asleep.

The fruit of the tree of knowledge has functioned as a very big dose of sleepiness, and they are asleep. Nobody has driven them out of Eden -- because there is nowhere else to drive you out! And in fact, in those days even cars were not available, so even if God wanted to drive you out he could not! Even the Ford T-model was not available!

Everybody is where we belong, just we are asleep. So meditation is only a challenge to wake up. Wake up in all your activities, thoughts, feelings. Make

it a constant effort so that nothing goes in sleepiness, every moment is used as an opportunity to be more awake. It is an art; if you practise it it comes. It is just like practising music -- you have to practise continuously. Once Mozart was asked that 'If you don't practise three days, what will happen?' Because eight to twelve hours every day he was practising, even when he has become a world-known master.

He said, 'If I don't practise three days, I will notice the difference; if I don't practise for four days, critics will notice the difference; if I don't practise for six days, even a layman will know the difference; and if I don't practise for seven days, even those who are fast asleep, they will immediately notice the difference.'

Life is a musical instrument, and awareness is its greatest music. One has to practise it continuously. And it is such a joy to enter more and more deeper into it that it is not tedious, tiring, exhausting; it is very fulfilling, nourishing, because it takes you every moment to higher peaks of ecstasies.

This is your name: swami Dhyan Virato. Dhyan means meditation, Virato means the infinite.

Man's only misery is to be enclosed in a very finite existence: the bodymind structure. He is vast, his consciousness is vast, but he has become too much identified with the bodymind. Nothing is wrong with bodymind structure -- it is a beautiful structure -- but identification is wrong.

It is like you are standing on the window, nearby the window, looking outside towards the sky, and rather than looking at the sky you become attached to the window-frame -- then you will be in trouble. Window-frame is not at fault, it is a blessing: it makes you available the whole sky beyond it, the sunrise, the moon, the trees, the people. But if you become attached with the window-frame and you forget all about that the window allows you to see, then it is your fault.

Bodymind is just a window-frame, and people have become identified with it; they think it is what they are.

Sannyas means getting unidentified with bodymind structure. use it to its fullest potential, but remember you are far greater than it. It is only a window to go beyond, to surpass, to transcend. It is a window from where you can fly towards the sky.

This is your name: Ma Dhyanpriya. Dhyanpriya means one who loves silence.

There are very few people who love silence, although many people say they would *like* to be silent. But the moment they are silent they are not happy; they start immediately searching for some diversion, distraction, some occupation. They are afraid of being silent and there is a reason why they are afraid, because the more silent you become the more you disappear.

You are noise because you are your mind, you are noise because you are your ego. When the mind disappears, the mind and the ego both start evaporating. Then there is silence. Then you are really close to your authentic

centre, but you are unaware of it so you don't know where you are going. It seems like you are falling into an abysmal depth, a bottomless phenomenon. Fear grips and one starts searching for some diversion, some occupation -- anything to cling to.

And these are the people who hanker for immortality -- and they don't know what to do on their off day! Just think: if they are really allowed to be immortals, what they will do? People talk about beautiful things, not knowing what they are talking.

But if one loves silence then one loves god, then one loves existence, then one loves truth. Then one loves religion in its purest essence, because it is only through silence that one discovers the scriptures -- scriptures that are hidden within you, sermons that are ready to explode within you, light that is waiting and waiting for you to come home, but you are roaming and groping in darkness. Everywhere people are going to the Everest, to the moon, to the Mars; nobody seems to be interested to go within.

Meditation is the art of going within, and to love is what sannyas is all about. Sannyas can be defined as a tremendous love for silence. Your name precisely defines silence: Dhyanpriya, one who loves meditation, silence, peace.

This is your name: Swami Dhyan Saritam. Dhyan means meditation, saritam means continuum, a riverlike continuity.

There is a beginning but there is no end. Meditation begins but never ends. How can silence end? How can blissful end..blissfulness end? How can lovingness end? They begin; if they end that simply shows they never had begun in the first place. You must have believed that they have started, but the very start was false. Everything that is true is eternal.

And meditation is one of the most significant things in life, nothing is more significant than that, because it leads you to all that is our longest desire, deepest longing, for which we have been searching for lives together. It opens all the doors of existence -- freedom, love, awareness, beauty, truth -- everything suddenly becomes available.

Only one thing you have to do: you have to turn the key of meditation -- and it is within you hands! The key is there, the lock is there. But people are standing like fools, holding their key, not knowing that the lock is there, looking at the lock, not knowing that the key is there in their hands. A strange situation in the world!

Buddha said the day he became enlightened that 'I am surprised why I had to wait so long, because all that was needed was always with me -- just a little combination. And now I am at a loss what to say to people, because they don't need anything! They have been already provided for.'

Existence has taken every care that whatsoever you will need on the way has been given to you, even the ultimate key to reach to the goal. And that ultimate key is silence, becoming utterly silent, and then a riverlike undercurrent starts flowing in you. You will remain in the world, you will be in the marketplace, but nothing will disturb it. It will be there and it will affect

everything that you will say, you will do, you will be.

So I am not for my sannyasins that they should escape to the mountains, monasteries -- no, they should be in the world, it is a beautiful world. All that you need to know is how to remain centered, grounded, silent, amidst all the noise and the turmoil, how to be a centre of the cyclone. That's the whole art of sannyas.

This is your name: Swami Dhyan Bodhisattva. Dhyan means meditation.

Meditation is a state of no-mind. We are born in a state of meditation: the nine months in the mother's womb are of immense meditation, deep meditation. But once we are out of the womb the society jumps upon us, starts creating a mind around meditation, because meditation cannot be used. It is not a commodity; it cannot be sold, cannot be purchased. It has no relevance with the world of politics, economics, etcetera. The society is not interested in it -- not only not interested, it is absolutely against it, because it is dangerous. A man who is meditative cannot be manipulated; he has such intelligence, you cannot manipulate him.

In the whole Bible not a single statement exists in praise of intelligence. Strange! Such a big scripture and not a single statement -- and full of all kinds of rubbish, but not a single statement in praise of intelligence. And the same is the truth about other scriptures of other religions too: they support superstition, they support belief, they support indirectly all kinds of ignorance, but they don't support intelligence. Intelligence is a danger to the whole establishment -- and meditation is pure intelligence, fresh intelligence.

Hence all the societies without any exception -- Eastern or Western, Hindu or Mohammedan, Christian or Buddhist -- they have all destroyed intelligence. Their structures may differ, their ideologies may differ, but about all thing they are all agreed -- the basic conspiracy against man -- that man should not be allowed to be meditative. He should be forced into a certain structure of the mind -- Hindu mind, Christian mind, Mohammedan mind, Indian mind, American mind, German mind -- some structure has to be imposed so that we can manipulate through the structure. That structure is just like electrodes which can be manipulated by remote control.

The moment somebody says something against Jesus, The Christian starts feeling disturbed -- a remote control; somebody says in praise of Jesus and the Christian is elated. it is a remote control system -- primitive type. Now we have better remote control systems, and sooner or later governments are going to use them....

It is not far away when each child will be fixed with an electrode in the hospital when he is born -- a small electrode of which he will never be aware because inside the skull there is no sensation. You can put just a small electrode inside and he will never know. And from the Moscow or Washington or New Delhi, any fool -- any Nixon, any Adolf Hitler, any Morarji Desai -- can control the whole country, can make people violent, can make people silent, can make people very obedient, can manipulate without those people ever becoming aware that they are being used as machines.

But this is what has been done up to now. The priest and the politician both have been in deep conspiracy to create mind and destroy meditation.

My effort here is to undo what the society has done to you, to bring back to your primal innocence, to your innocence that you had before you were born, to bring you back that innocence which you had in your womb... in your mother's womb -- that clean slate; nothing was written on it. Once that is discovered you have discovered Buddha in you.

That is the meaning of bodhisattva: bodhi means awakening, sattva means the essence.

Meditation is the essence of awakening. Once you have learned how to be innocent, silent, once you can put the mind aside -- that means all the society and all the establishment aside -- suddenly you discover your authentic individuality, your freedom, your beauty, *your wings*. Then the whole sky is yours ... or perhaps even the sky is not the limit!

This is your name: Swami Dhyan Sanatan. Dhyan means meditation, Sanatan means the eternal.

Thousands of sciences have existed in the world and disappeared. There was a day magic dominated, now it is no more so. There was a day when astrology dominated, now it is no more so. Many sciences have come into existence and gone out of existence..

Only one science has been eternally there and that is the science or meditation -- and it is *going* to be eternally there because it has nothing to do with anything else but your very essential core. And unless every man has discovered his consciousness meditation is going to remain of the supermost value. And it seems almost impossible that every man one day will attain -- or even if *you* attain your child will have to attain again -- so meditation is going to remain as the essential core that joins us with the whole humanity that will come afterwards.

That is the meaning of Sanatano: eternal. All other sciences are mundane: they make you capable of earning more, becoming respectable more, becoming more powerful. Meditation does not help you in the outside world, but it immensely enriches your inner being. It makes you divine! It gives you god himself.

So only fools are interested in outside things; the wiser ones sooner or later turn. And the more wise they are, sooner.

This is your name: Swami Dhyan Puratan. Dhyan means meditation, Puratan means the ancient one.

We are not new in the world; we are not born with our birth and we don't die with our death. Birth and death are small events in the continuity of eternal life. We are the ancient ones: we have always been here, we will always be here.

But this revelation happens only through meditation. If you remain clinging to the mind then birth and death is your whole span of life, because

mind starts after birth and dies in death. That is really the *mind's* life, not *your* life, but if you think you are the mind then naturally the corollary is that birth and death are the limits.

The moment you slip out of the mind like a snake slipping out of the old skin, suddenly you see that birth is not *your* beginning, neither death is your end. You are beginningless, endless. And that very experience transports you beyond time into the world of eternity. And that is our deepest desire: to be immortals, to go beyond death, to be deathless.

All sciences belong to the world, confined between birth and death; meditation belongs beyond birth and death. The real seeker is always searching for it; only the stupid ones are searching for money, power, prestige -- which all will be taken away. Only meditation cannot be taken away from you. It cannot be stolen, it cannot be burnt, it cannot be destroyed even by atom bombs or hydrogen bombs. To find it is to have found the rock-bottom of existence.

This is your name: Swami Dhyan Sagaresh. Dhyan means meditation, Sagaresh means god of the ocean -- literally; metaphorically it means the oceanic.

Man without meditation is just a dewdrop; with the meditation the dewdrop suddenly becomes the ocean. It is the greatest magic, the greatest miracle. It takes you beyond all confinement, all limitation, all bondage. And we are suffering in a prison; there are limitations everywhere. Even the riches has limitations. Even the greatest conqueror, Alexander the Great, has limitations....

At the last moment of his life he recognized that he has wasted his life. he died very early, he was only thirty-three, and he had promised to reach to his capital. Particularly to his mother he has promised that he will bring a gift to her no son has ever brought: the whole kingdom of the world! And he has conquered the then-known world, and he was just twenty-four hours away from the capital. Just twenty-four hours more and he would have fulfilled his promise, and he wanted to fulfil it at any cost. He told to his physicians, 'I am ready to give everything that you want.'

They said, 'Even if you give your whole kingdom nothing can be done -- only few minutes more and you will be gone.'

Then he wept. For the first time people saw tears coming out of his eyes, and they asked, 'Why are you weeping? A man of such courage! We have never thought that you will be afraid of death!'

He said, 'I am not afraid of death, I am just weeping that I wasted my life for something absolutely useless -- which cannot even help me to live twenty-four hours more! I am ready to give the whole kingdom for which I have wasted thirty-three years -- because of that wastage I am dying. What is the point of gaining all this wisdom (?) this victory, this richness, this wealth? I am crying for it, not for death -- that this opportunity has gone down the drain.

'Leave my hands hanging outside my coffin so that everybody can see that

I am going empty-handed, that I was a fool!'

The only thing that you can take away with you is meditation, your inner experience of consciousness, joy, silence, and your inner experience of oceanic vastness. In other words, the religions call it god; that is just a word. There is no person like god. hence my insistence is always on godliness. God is not a person but a presence, not an ocean but oceanicness, not somebody who is infinite but something like infinity, not someone who is eternal but something like eternity. And that is everybody's, just for the asking!

Jesus says: Knock and the doors shall be opened unto you. And I say there is no need to knock -- just open your eyes, the doors are open. Jesus says: Ask and it shall be given to you. I say to you there is no need to ask, just see -- it is already given to you! Jesus says: Seek and ye shall find, and I say there is no need to seek anywhere -- just sit silently, you have found it.

Sitting silently,
Doing nothing,
The spring comes
And the grass grows by itself.